

Zion's Herald.

VOLUME LXIV.

BOSTON, WEDNESDAY, FEBRUARY 16, 1887.

NUMBER 7.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

HEADFORD K. PEIRCE, Editor.
ALONZO S. WOOD, Publisher.

All stationed preachers in the Methodist
Church are authorized agents for their
respective churches.
Specimen Copies Free.

EDITORIAL.

Scotch the Snake, or Kill It?—The
Crosby bill for high-license before the
New York Excise Commission is strongly
opposed by both prohibitionists and
liquor-dealers. A similar bill before
the Minnesota Legislature, fixing licenses
at \$1,000 and \$500, has met with so much
opposition that it has been sent back to
the committee on Temperance. In
Michigan, on the other hand, both the
Senate and the House have voted to
submit a prohibitory amendment to the
people, and the Pennsylvania Legisla-
ture has passed a similar measure.

Killing It.—Under the operation of
the prohibitory law in Rhode Island,
which went into effect last July, drunk-
ness in Providence has decreased 42
per cent. as compared with the corre-
sponding period in 1885. Other towns
and cities also report a decrease of
from 20 to 40 per cent. Commitments
to the State Workhouse fell off more
than one-half, and the official report
further states that children are no
longer seen frequenting saloons to buy
liquor for their parents. This promises
well, although the chief of the State
police complains of the apathy of the
friends of the amendment, and offers
various practical suggestions to make
the law more effective.

Time to Kill it Here.—It appears from
the official returns of the vote last year
in this State on the liquor-license ques-
tion that out of 349 cities and towns,
only 14 voted for license, while 568 voted
against it—the net gain for no-license,
over the previous year, being 73 towns
and cities. This indicates a healthy
growth in public sentiment in favor of
prohibition, and will encourage the
friends of the latter to strike for it at
once.

A Curious State of Things in Germany.—
Prince Bismarck, in his attempt to car-
ry the Reichstag elections for the govern-
ment and thus secure the passage of
the Septennate army bill, has met with
opposition from an unexpected quarter.
Adopting his usual tactics with Rome, he
made a bid for the support of the party of
the Centre (the clerical party) in the
Reichstag by offering concessions to the
Catholics. These were accepted, and the
Centre was notified, through Cardinal
Jacobi, to support the governmental
measures. But, strange to say, the
leader of the Centre, Dr. Windthorst,
and his adherents, declined to submit to his
ecclesiastical superior, and defied both
the Prince and the Holy Father. He has
the audacity to attribute the Pope's
advocacy of the Septennate bill to
"reasons of expediency and political
considerations, independent of the merits
of the measure. The Pope would not
be displeased," he states in a recent
speech, "with his faithful sons in Ger-
many for their refusal to comply with
his political wishes when he had closely
examined into the reasons which im-
pelled them.—a polite way of telling
him that he doesn't know what he is
talking about. Personally the
Reichstag Director is said to be small
of stature. Bismarck probably never
had to deal with a more puny antago-
nist, physically; but he may prove,
like the Irishman, to "weigh a ton"
when he gets "mad."

Disappointed Europe.—It is easier to
create a scare than to allay it. Bis-
marck's "campaign thunder," which
carried panic to all the bourses last
week and deluded the whole world into
a belief that war was inevitable and im-
minent, has had an effect which he
probably did not anticipate. French
barricades are being recalled from Al-
geria. The war and navy budget was
voted without a dissentient voice. Gen-
eral Boulanger has instructed the Mil-
itary Railway committee to remain in
permanent session. Belgium has asked
for a large appropriation for strength-
ening defenses, and it has been grant-
ed. Switzerland has decided to orga-
nize a land-storm of men between 17
and 55 years of age. Of course, neither
the French nor German people desire
war, but, unfortunately, the decision is
not in their hands.

Sunday Laws.—The Supreme Court of
Louisiana has decided that the Sunday
law, which went into operation in that
State on the first of the year, is consti-
tutional. The law in question provides
for the closing of all places of business
from the midnight of Saturday to the
midnight of Sunday, and makes all busi-
ness transacted within that period ille-

gal. The exceptions, however, are suf-
ficiently numerous to almost nullify the
law in Northern eyes. These include
newspaper and printing offices, book
stores, steam and horse railroads, liv-
estock stables, apothecary stores, mar-
kets, dairies, bakeries, undertakers',
establishments, hotels, telegraph
offices, steamboats and other vessels,
freight warehouses, theatres, and other
places of amusement. Liquors, how-
ever, are not to be sold except for
table use at hotels and for medicine. A
legislative hearing was granted in this
State last week before the joint com-
mittee in the Judiciary, the barbers and
druggists petitioning for amendments
in their favor. We shall watch the
progress of this hearing with interest.

OUR POSTAL-CARD SYMPOSIUM.

"BEST FIVE BOOKS."

We sent out last week a circular letter
to sixteen prominent preachers in the
six M. E. Conferences included in New
England, of which the following is a
copy:—

DEAR BRO.: We propose some new fea-
tures in Zion's Herald, among others an
occasional symposium on topics of interest.
We invite you to aid us in our first, which
will consist of answers to the following in-
quiry:—

"What five books would you least like to
part with from your library, not including, of
course, the Bible, or commentaries, or books of
reference, but the books you 'thumb' most fre-
quently, which have proved to you, person-
ally, most stimulating and helpful?"

Please return answer on the enclosed postal
card, and mail so as to reach us by Tuesday
next (Feb. 8). You are at liberty, of course,
to add a word or two of comment—the livelier
the better. We believe that the suffrage of
our leading ministers as to the best five books
for a thoughtful man to read, will be of great
benefit to our readers, both clerical and lay.
(Signed by the Editor.)

To this letter nine responses were re-
ceived, the first from Rev. Charles
Parkhurst, of Dover, N. H., who writes
as follows:—

Dover, N. H., Feb. 4, 1887.
MY DEAR DOCTOR: Ederheim's "Life of
Christ," Farrar's "Life of Paul," Frederick
Robertson's "Sermons," Phillips Brooks'
(1st Vol.), "Sermons," Drummond's "Nat-
ural Law in the Spiritual World."
Your idea excellent, but somewhat like asking
the child whether he likes mother or father
most. Personally, I am coming more to re-
gard the books which will help me best to ap-
prehend the teachings of the New Testament,
"the mind that was in Christ."
Kindly,
C. PARKHURST.

Our next correspondent, also from
New Hampshire, tabulates his list as
follows:—

Littleton, N. H., Feb. 5, 1887.
DEAR DOCTOR: In reply to your circular
letter for five books least able to spare, see
these:—

1. Theology—Wm. Burd Pope.
2. Experience—Wesley's "Plain Account
of Christian Perfection."
3. Literature—Shakespeare.
4. Science—Dana's "Geology."
5. History—Green's "History of the En-
glish People."

All English-speaking works; for I deem the
English race to dominate the world, giving
it Christianity, human equality, and good
government.

Yours,
M. V. B. KNOX.

Our Vermont correspondent calls his
library "limited," but mentions authors
whom no thinking man would like to
spare:—

If my Webster, the cyclopedias, comment-
aries, concordances, histories, etc., are to
be counted out as "books of reference," then I
would "hold on" to Ruskin, Robertson, Fun-
dation, Arnold ("Laws from Heaven for Life on
Earth"), and Bushnell as next in importance.
Though D. Steele, Trench, Guy Pearce, and
some others are only less valuable to me. But
my library is very limited, and I only refer to
what I have.
H. A. SPENCER.

Randolph, Vt., Feb. 5, 1887.

Rev. W. I. Haven, of Newton Centre,
Mass., thinks we have put a conundrum.
He writes as follows:—

A very hard question to answer. In these
days one must—outside of books helping in
the understanding of the Word—read a lit-
tle of everything. What good professors could
you spare from the University? I find myself
accustomed to return to but few books for a
second reading. Omitting all such books as
lives of Christ, histories of the church, com-
pendiums of theology, the magazines, papers,
and the like, I think now I would say, leave
me:—

1. Jeremy Taylor's "Holy Living."
2. Browning's Poems.
3. J. H. Newman's "Apologia" and "Ser-
mons."
4. Jowett's Plato.
5. "Pilgrim's Progress."

Next week I might choose five different
ones.

The following very full response
comes from a Providence, R. I., corre-
spondent. We could almost wish that
others had "spoiled" the return postal
card.

Providence, R. I., Feb. 5, 1887.
MY DEAR DR. PEIRCE: Your postal card
has been spoiled, so I write thus. Your ques-
tion is difficult to answer, because there are
so many books in my library that I use as books
of reference, such as all my works on theo-
logy—Pope, Hodge, Dwight, Oehler's, Dor-
ner's, Hagenbach, Calvin, Smith, etc., that I
leave them out. Then poetry—"Is that to be
included? Many would include Shakespeare,
but I would not. I would not like to be un-

derstood as saying that I would part with oth-
er of my books sooner than the ones I shall
name, but I say that the following I should
recommend to any one as worthy of all ac-
ceptation. I think that I find them exceed-
ingly stimulating and helpful to me.
Kempis' "Imitation of Christ," which I
keep by me all the time.
Lotze's "Microcosmus."
Jowett's "Plato." I prefer this to any of
the translations I have seen, as it brings Plato
right to the thought and the language of to-
day. And I prefer it vastly to my own bun-
gling, crude translations.
Whittier's "Poems." To me, Whittier is
the sweetest of all the poets. He never fails
to touch my heart.
Edgar's "Problem of Life." Please don't
confound this with Willford Hall's book of the
same or similar title.
I would like to add just a word of highest
commendation of Talmage's Sermons as be-
ing stimulating to thought and feeling. His
imagination is very vivid, but he is always
sane. I enjoy Talmage, and he always sharp-
ens me up.

HENRY C. WESTWOOD.

From the shadow of the Maine Wes-

leyan Academy comes the following
thoughtful reply from Rev. Dr. Cyrus
Stone:—

As I look at my books this morning, the five
I would hold, if I had to give up the others,
are Milton, Shakespeare, Bunyan, Methodist
Hymnal, "Personal Memoirs of U. S. Grant."
To-morrow my mind might be different, and
other books be retained instead. Others that I
value very highly are so well in memory, that
I might spare them from my library and not
greatly miss them.
S.
Kent's Hill, Feb. 7.

"A man of one book" writes as fol-
lows:—

Montpelier, Vt., Feb. 4, 1887.
EDITOR ZION'S HERALD: I would gladly
answer your question if I could, but I cannot.
I study one book. Other books I read once,
and put them by, to open them again only
when I want their aid in disclosing a fact, set-
tling a question, developing a theme, or, pos-
sibly, in cultivating literary taste. Practically
all my books are books of reference, and only
by long and careful examination of myself
and my work could I decide which five have done
the most for me.
Sincerely yours,
T. P. FROST.

The following clean-cut list, without
note or comment, reaches us from
Bangor:—

1. Robertson's "Sermons."
2. "Theology of Christ," J. P. Thompson.
3. "Progress of Doctrine in the New Testa-
ment," Bernard.
4. "The Christ of History," Young.
5. "Living Thoughts by Leading Thinkers,"
S. P. Linn.

Bangor, Feb. 5.

Last, but not least, comes the follow-
ing double list from Bath, Me.:—

MA. EDITOR: Five helpful books. I seek
for heat more than light—a stimulus to put
into what I already know.
Finney's "Revival Lectures."
Steele's "Love Epistles."
Arthur's "Tongue of Fire."
A. A. Mahan's "Out of Darkness into Light."
Geo. Bowen's "Daily Meditations," and
"Love Revealed."

For light:—
Crawford on the Atonement.
Dale on the Atonement.
Walker's "Philosophy of the Plan of Sal-
vation."
Bernard's "Progress of Doctrine in the New
Testament."
Wesley's Sermons, the best body of prac-
tical divinity.
These are a few of many.
Yours truly,
E. S. STACKPOLE.

POPULAR FALLACIES CONCERNING

LABOR AND WEALTH.

BY REV. G. M. STEELE, D. D.

IV.

THAT LARGE PROFITS NECESSITATE

LOW WAGES.

There are very few subjects per-
taining to the production and distri-
bution of wealth, about which there is
more misapprehension than that of
profits. This comes partly from a too
wide application of the term both by
economic writers and in popular
speech. The "profits of capital"
are frequently spoken of as though
profits constituted the share of the
product which is claimed and received
by the capitalist. But as there are
more definite terms which clearly
mark this latter, one may properly
use the word "profits" to designate
an entirely separate portion of the
product. Rent and interest are what
the capitalist as such receives, and
he receives nothing else. Profits, in
the strict and proper sense of the
word, are the share of the product
going to what, for the want of a bet-
ter term, we call the employer. We
have no one word in English which
exactly expresses the conception; but
we mean by it the person or persons
who carry on the business, sometimes
a single proprietor, sometimes several
individuals forming a joint stock
company and putting the enterprise
in charge of a board of directors who
select agents, superintendents, man-
agers, etc. We use the term "em-
ployer" to express the conception of
the agency which conducts the enter-
prise, whether it indicates an individ-

ual proprietor, a firm, or the repre-
sentative of a corporation.

The ideal employer must possess
peculiar gifts and a variety of talents.
He must be competent to organize la-
bor, and to manage men both in their
own highest interest and in the inter-
est of the business. He must be a
good financier and a good judge of
material, and a ready discerner of the
wants and tastes of the public—these
and many other qualities which few
men possess, he must have. His
service is of the highest value to both
the laborer and the capitalist, and as
well to the community. But he is
not necessarily a capitalist. Fre-
quently he has no capital of his own.
One of his chief functions is to bring
labor and capital together, and his
success consists in getting a large
product out of the combination. In
the proper sense of the term, then,
"profits" constitute the share of the
product which goes to the employer,
the proprietor, or the person who car-
ries on the business.

The error which we are consider-
ing arises from the assumption that
in any given industrial enterprise em-
ploying a certain number of laborers
and having such and such machinery,
about so much and no more product
will be the result. A really thought-
ful person would see that this state-
ment is not a valid one. Still
the assumption is made and the infer-
ence follows, that in the distribution
of the value of this product,
if one party, namely, the employ-
er, gets more, then the other party,
namely, the laborer, gets less. A
little reflection will show that with
just the same workmen and the same
facilities and equal amount of capital,
one employer will get twice or thrice
the product that another does; and
that, too, without any additional tax
upon the energies of his employees.
This comes from his superior ability
as an organizer, from his good judg-
ment in selecting and buying mate-
rial, or his skill in directing his com-
modity to the tastes and needs of the
community. Evidently an employer
who can in these as in other ways
greatly increase the value of his prod-
uct, will greatly increase his profits
without diminishing the wages of his
workmen. More than this; such an
employer is very likely to see that it
will be no loss to himself, but a gen-
uine gain, to increase the wages of
his employees. He will in this both
secure a better class of laborers, since
a position under him will be desirable
and sought after by this class, and the
very fact of better wages in itself will
secure more profitable production.

There are undoubtedly instances
where employers have added to their
gain by diminishing the compensation
of their workmen, or by failing to
allow them just wages. There have
been still more instances where this
has been attempted, but where there
has been a failure to realize the ex-
pected gain; and that for reasons
already intimated. A truly enlight-
ened employer easily learns that pro-
fits are more likely to increase by
dealing liberally with his workmen
than by the opposite course. In any
case, I am confident, the instances
where diminution of wages has on
the whole resulted in increase of
profits, are the exceptions, and not the
rule. Moreover, it will be found that
the employers who attempt this are
usually of the class among whom
failures are the most frequent, and
that, too, because this narrow, illib-
eral and selfish disposition is seldom
found in connection with large abil-
ities for the management of business.

It is a principle now pretty well
established, and to which all employ-
ers would do well to take heed, that
wages, instead of increasing profits,
do not unfrequently diminish them. A
laborer at one dollar a day is fre-
quently more costly than one at one
dollar and a half or two dollars, since
the latter may produce two or three
times as much as the former. There
is a point in wages below which an
employer cannot go without damage
to himself. When the laborer is re-
ceiving only enough to keep himself
in fair working order, to diminish
that amount is to render the service
less efficient; and often the diminished
efficiency is greater than the dimi-
nution in wages. So, too, it is often
the case that an increase of wages
has been found to result in a more
than proportionate increase of pro-
ductive power. This may help to
do away with another popular
fallacy now much in vogue. It is

claimed that it costs the Ameri-
can manufacturer more to produce his
commodities than it does the Euro-
pean manufacturer, for the reason that
wages are higher here. It is not im-
probable that if the scale of wages
here were lower, other things being
equal, the profits of employers might
be greater. But it is also not at all
probable that other things would be
equal. There is still another view to
be taken of it. It is very well under-
stood by those who have carefully in-
vestigated such matters, that the low
wages paid in some countries are no
advantage to the employers there over
competitors in other countries where
the wages are higher. In constructing
railways in India, it was found that
though the common native laborer re-
ceived but four and a half to six
pence a day, and the English laborer
received three shillings to three and
six pence, the sub-contracts in the
two countries were let at the same
prices. The Russian peasant receives
for his labor not more than one-fifth
that of the English agricultural labor-
er, yet for the amount paid, the latter
is more productive than the former.
The ordinary French laborer is to the
corresponding Englishman as three to
five; that is, the Frenchman at the
same rate of wages, is as costly as the En-
glishman at five.

It is not unfrequently the case that
the higher wages paid by a shrewd and
far-seeing employer not only involves
no diminution in the share of the
product coming to him, but it rather
results in a positive increase. These
instances only illustrate one phase of
the subject. We are not to forget
the essential principle of equitable dis-
tribution, that each contributor to the
product should share in proportion
to that of which he has been the
producing cause. If twenty men have
been working for an employer of mod-
erate or inferior ability who pays
them fair wages, but whose own share
of the product scarcely exceeds, and
possibly falls below, that of one or
another of his workmen; and if the
business passes into the hands of a
new proprietor or manager of superi-
or ability who so conducts the enter-
prise that the product is twice as much
as before, it is clear that no one is
wronged if the profits of the new pro-
prietor are increased several fold over
those of the former. It is the suppo-
sition, be it remembered, that the
workmen are not subject to any addi-
tional toil or hardship, and the in-
creased product is due solely to the
larger ability of the proprietor. It is
not unlikely that under the expand-
ing influence of his own prosperity he
will furnish additional advantages to
his workmen—this is sometimes the
case—and in so doing it is probable
that he suffers no detriment. It is thus
true, as is taught by some of our best
economical writers, that there is no
necessary connection between low
wages and large profits.

THE STORY OF AN OXFORD
LEAGUE.

BY REV. J. L. HURLBUT, D. D.

Facts are always more valuable than
theories; plans which have been put
to the test are more serviceable than
those which have been placed only on paper;
and therefore I present to the readers
of ZION'S HERALD a sketch of a ver-
itable Oxford League, how it was orga-
nized, and how it has been conducted.

In our town of Plainfield, N. J., we
have a Methodist Episcopal Church of
more than five hundred members, and
representing, as Methodist churches
generally do, every class in the com-
munity, from the highest to the lowest.
About one hundred of its members are
young people. Very few of them have
been accustomed to attend class-meet-
ing, or to take any public part in the
religious exercises of the church. It
was decided to organize the Oxford
League for their benefit, and the writer
was called to manage the institution.
Our aim was fourfold: to promote
among the young people of our church
a spiritual, an intelligent, a working,
and last, but not least, a Methodist type
of Christian character.

We organized our League, first of
all, as a class-meeting of the church,
and thus brought it under the discipline
and its provisions. Taking from the
church record the list of the members
between the ages of fifteen and twenty-
five, but adding a few special cases
both older and younger, we sent by
mail three circulars. One was a letter
from the pastor calling attention to the
duties and privileges of church mem-
bership, stating the plan of the League,
and assigning the member to whom it
was sent to it as a class-meeting. The
second was a letter from the leader of
the League welcoming the member to
its fellowship. The third was a pro-
gramme of the plans for the first series

of meetings, naming the subjects to be
presented, chapters of the Bible to be
read each week, and the tract of the
"Our Own Church Series," to be dis-
tributed at each meeting.

It should be mentioned that although
the younger members of the church
were assigned by the pastor to the
League as a class, none were enrolled
as members thereof until they had been
present at the meeting and voluntarily
expressed a desire to join. We send no-
tices of the meetings, occasionally, to
the young people who have not yet
joined the League, and keep it before
their attention.

We fixed upon Sunday morning, for
one hour before the church service, as
the time for our meeting, for in the
cities suburban to the metropolis even-
ings are scarce, and an afternoon meet-
ing is almost an impossibility. In pre-
paring the scheme of meetings we
planned that during each month four
classes of topics should be represented:

1. A doctrinal topic; 2. An ecclesiastical
topic, relating to the methods or
history of the church; 3. A spiritual
topic, one having reference especially
to some phase of Christian experience,
to be followed by the testimonies of the
members; 4. A practical topic, pre-
sented some practical duty in the
Christian life. Twelve meetings were
thus sketched, but only the first five
were printed. The topics of the twelve
meetings (of which seven have been
held at this time of writing) are as fol-
lows:—

1. The Oxford League. Three short
addresses by the pastor and two other
speakers on earnest Methodism, intelli-
gent Methodism, and working Metho-
dism.

2. The Peculiar Dangers of Methodism
Youth. A talk showing three elements
of danger: (1) In the fact that our
members now "grow up" into religion,
in Christian families, and hence among
many advantages are in danger of sub-
stituting good morals and correct views
for a genuine Christian experience; (2)
A danger from the relations of Metho-
dism with the other churches, leading to
the choice of a church for social aims
rather than upon principle; (3) The
danger from worldly association, of
having our religious life undermined by
accepting the standards of society and
following the pleasures of the world.
The remedy for these dangers was
shown to be an earnest, loyal, and in-
teelligent religious character.

3. The Doctrines of Methodism. Part
I. Doctrine Concerning God. A general
sketch, given by James McGee, esq.,
president of the New York Produce
Exchange, one of the members of our
church, and a diligent student of the
Bible. The principal doctrines were
outlined, and as each was defined, the
opposing error was pointed out.

4. Christian Experience and Testimo-
ny. After the introduction, the mem-
bers were invited to give their testimo-
nies, and fifteen spoke voluntarily.

5. The Organization of the Methodist
Episcopal Church. A pyramid was
drawn on the blackboard, having in the
topmost block the word Member.
Under this was the Class; under the
Class, the Church, or Station; then the
District; then the Conference; then the
General Conference. Each was explained
briefly, and the system of supervision
was pointed out.

6. Methodist Doctrine Concerning
Man. A second address by Mr. McGee,
showing: (1) Man's divine origin, as
opposed to the theory of evolution; (2)
Man's three-fold nature, body, soul, and
spirit, opposed to the opinion that man
is merely an animal; (3) Man's charac-
ter, originally holy, now fallen, opposed
to the Unitarian view; (4) Man's sal-
vation, by faith in a vicarious sacrifice,
opposed to the theory of "self-improve-
ment;" (5) Man's destiny, eternal life
or eternal death, opposed to the Uni-
versalist view.

7. What the church is to us, and what
we should be to the church; our ben-
efits and our duties.

8. How I may know that I am a
Christian.

9. A Colloquy; each member bringing
written questions concerning the Bible,
the doctrines, the church, or the reli-
gious life. These questions to be an-
swered and discussed.

10. How the Bible is the Word of God.
11. Why I am a Methodist.

12. How were you converted?

It is proposed to give talks on each
of the important doctrines, the institutions
of the church, the means of grace, the
life of Wesley (in a series of talks), of
Asbury and other early leaders, the his-
tory of the church, etc. No two suc-
cessive meetings shall have the same
class of subjects; e. g., if the life of
Wesley require several talks, they will
be given at intervals of a month. Once
a month a meeting for religious experi-
ence and testimony will be held. A
chapter of the New Testament, taking
it consecutively, is appointed for the
members to read each day, and all are
called upon to report whether they have
read it. One-half of the church col-
lection for the Tract cause was ap-
plied for a grant of tracts of the "Our
Own Church Series," and one tract has
thus far been given to every member at
each meeting.

If a member is absent, the leader
sends the tract by mail, with a brief
note of regret at the absence, a state-
ment of the Bible readings for the week,
and a hope that the member may be
present on the following Sunday.

The two months since the League
was organized have shown an increase
in attendance and membership at every

meeting. At the date of writing the
roll includes fifty-one names of young
people, all of whom manifest a deep in-
terest in the League and its meet-
ings. Four-fifths of the enrolled mem-
bers have been present at every meet-
ing.

It is proposed to have occasional
meetings of the League for social pur-
poses, at the houses of some of the
members, or in the parlors of the
church; and after a time to take up
some department of church work in
which the members can make them-
selves useful.

It is my belief that the Oxford League
may be made a power for good among
the young people of Methodism. The
pastor of a church in Iowa recently in-
formed me that a year ago he orga-
nized a League of fifteen young mem-
bers, none of whom had ever taken
part in a religious meeting. Now, ev-
ery one of them attends and partici-
pates in both the class and the prayer-
meeting of the church. We need young
men and young women who possess a
genuine experience, and can express it
in testimony; who know the history
and usages of their church and can de-
fend them; who are ready for work,
and can do it intelligently.

A FORWARD STEP CONTINUALLY.

BY REV. JAMES MUDGE.

This is the only method of a prosper-
ous and wholly satisfactory Christian
life—to keep taking forward steps.
There is no time in that life when such
steps are not possible and urgently de-
manded. There is no way in which the
fullest measures of God's grace can be
more steadily, solidly, successfully
reached and held.

The chief cause of failure in religion
—failure both partial and total—is the
tendency to take it easy. To indolent
persistence all doors, in this depart-
ment of being, readily open. As soon
as a person cherishes the idea, or even
unconsciously acts upon the idea, that
he can rest a little upon past experience
and sit down measurably content with
what he has gained, he loses. The for-
ward look and step all the time are
indispensable both for the youngest con-
vert and the oldest saint.

The latter class, those who are at
least moderately mature in Christian
experience, who are looked up to as ex-
amples, and who feel that they have
advanced beyond the mass of believers,
are in no little danger of forgetting the
stringent need of progress. Perhaps
some one has whispered to them that
now, since they have been saved from
all sin, they only need to watch against
a relapse into their former state by a
return of the expelled evil, and so can
devote their spiritual energies almost
exclusively to helping others. Perhaps
a false theory has taught them to call
the many points wherein they still come
short of perfect likeness to the Saviour,
only infirmities from which no one can
be free, and hence their conscience is
quieted concerning them. Perhaps they
have got into a way of looking down
upon the church instead of looking up
to Christ; comparing themselves with
those around them instead of with the
one Model; blaming or pitying others
instead of applying the spurs to their
own sides and remembering how much
greater things God will require of them
to whom He has given so much.

Hence many are content with better
things instead of pressing on to the
best. They fail to note that their lack
of mounting from where they are, just
as much condemns them in God's sight
as the similar failure of others lower
down the hill, whose indolence and un-
faithfulness they are probably denounc-
ing in good round terms. It is those
who have themselves come to a stand-
still who are most apt to berate their
brethren. Or, as Fenelon expresses it,
"If we were faultless we should not be
so much annoyed by the defects of
those with whom we associate."

Contentment with what we are, is as
bad a fault as discontent with what we
have.

Miscellaneous.

THE TWO-FOLD WORK.

BY BISHOP WALDEN.

From what I have heard since coming to New England, I am sure there is a general impression that the Freedmen's Aid Society has no authority to use any part of its funds in the support of schools among the whites of the South. In view of this impression, I fear that the Chattanooga affair will be regarded as a sufficient excuse for withholding contributions from the Society. As its president, allow me to say that this Society has been scrupulously careful to follow the directions of the General Conference, and while its managers never doubted their authority, under its constitution, to aid schools among the whites, they did not feel at liberty to do this (except in one case to save a school property from sale for debt) until the General Conference of 1880 took action upon the question.

The standing committee on "Freedmen's Aid and Work in the South" in 1880, having deliberately considered the matter, reported the following, which, after a lengthy discussion, was adopted:—

"Resolved, That under the phrase, 'and others,' of Art. II in the constitution of the Freedmen's Aid Society, we see the way clear to aid schools established by our church in the Southern States among the white people, and hereby ask the General Conference to recommend to the Board of Managers of this society to give such aid to these schools during the next quadrennium as can be done without embarrassment to the schools among the freedmen."

The adoption of this resolution by the General Conference carried with it the recommendation. Later in the session a resolution was adopted directing pastors to "remind our people that a portion of the appropriations of the Society will be made for the education of the white population connected with our church in the Southern States."

Under these instructions the Society entered upon the work contemplated, and reported to the General Conference of 1884 that during the quadrennium \$48,910 had been expended in it; that the Little Rock University had been opened, and the Chattanooga University projected. This work of the Society was approved by the General Conference, and the resolution of 1880 changed into a disciplinary provision as follows (Discipline, 1884, §323): "In presenting the claims of this Society, the preacher in charge shall state plainly that the educational work of the Society is among both white and colored people."

Less than one-fifth of the entire appropriations for the support of schools, the current year, is made to those among the whites; so that where there is falling off in the collections, it will take about five dollars from the schools among the colored people where it takes one dollar from those among the whites. It is better to stand by the work and let the General Conference of 1888 correct the legislation. Our schools were never so full as now; a larger number of advanced pupils are receiving instruction than ever before; money given to the Society never yielded a richer return. It would be a calamity for the school year to be closed one or two months earlier than usual for want of funds.

NEW YORK LETTER.

BY REV. B. WHEATLEY, D. D.

DR. MCGLYNN.

The daily newspapers of Friday, Feb. 4, give conspicuous place to Father McGlynn's statement of his own case in controversy with Archbishop Corrigan. This statement puts the writer in direct antagonism to the Pope, who, through Cardinal Simeoni, condemned his Land League speeches as "containing propositions openly contrary to the teachings of the Catholic Church." Any condemnation of Cardinal Simeoni is, according to the New York primate, a condemnation of the Pontiff himself, inasmuch as Simeoni acts directly under the Pontiff's orders. This being the case, the political and ecclesiastical land agitators of Ireland and the United States are equally under papal disapproval, and liable to all that disapproval may entail. The end of the matter is not yet.

It must be shocking to papal sensibilities when McGlynn pronounces a statement of Corrigan, made on the authority of Cardinal McCloskey, to be "absolutely false;" yet McGlynn does not hesitate to do so. He utters the words "I utterly deny that he ever recognized his 'errors and professed to be sorry for them.'"

That the Pope himself has been the real author of the censures and penalties inflicted on Dr. McGlynn, is apparent beyond all question from the publication of Simeoni's letters to McCloskey and Corrigan. This is not a fight between Pope and monklet, but between the "Infallible Head of the Church" and a New York parish priest. The former insists that the latter is teaching doctrines contrary to those of the Roman Catholic Church; and the latter, with equal positiveness, insists that he is not. His teaching is not always equally clear. For example, in the *New York Tablet*, on July 1, 1883, he said that his method of settling the land question "would consist in so readjusting public burdens that the land should bear its share thereof, fully proportionate to the benefits it has received from the State or community." It is very difficult for many to see in what this method differs from the one everywhere and always in use in this and all free countries. Single lots, 25x100 feet, in the neighborhood of this writing, sell for \$25,000, and are taxed at the rate of \$2.40 per cent. on an assessed valuation of \$10,000 or \$17,000. Vast tracts of land, within two hundred miles of the

city, are not taxed at all, for the simple reason that the former owners allowed them to revert to the State rather than pay any taxes upon them. They were not valuable enough to be owned. The more a man had of them, the worse he was off, because he had to pay the taxes. The difference between the two instances is that the one is situated where it can be of negotiable service to man, and the other is not. One can be utilized, and the other is not. One is taxed because utilized for building improvements, and the other is not. The George-McGlynn doctrine that taxation should be direct, and that its burden should rest upon land, is about as old as civilization itself. If the new doctrine rested here, it would be harmless enough; but its zealous advocates take other notions of dynamic character, that cannot be too strongly denounced, upon it.

But to return to McGlynn and Corrigan. The former maintains "that a person holding more than is necessary for one's subsistence takes from the poor that which in justice belongs to them; that all things in the world should be used in common; that if this is mine or that is yours, it is so through sin." This warm-hearted priest surely cannot have understood, and does not now understand, the spirit and tendency of such dogmas. Lengthened and carefully qualified explanation is necessary to anything like reconciliation of them with Christian teaching. As expounded by the indolent and vicious children of want, they are active incitements to wholesale confiscation, robbery, and destruction. No wonder that Cardinal McCloskey wished to know if Dr. McGlynn accepted these and similar statements "as a correct exposition of your [his] views." His surprise must have been great when the latter explicitly declared that he did so accept them.

Dr. McGlynn exhibits a Lutheran boldness in speaking of Bishop Gilmour of Cleveland, and Bishop Chatard of Indianapolis, who denounced him for his land views to Rome, as "the former the author, and the latter the apologist, of the famous or infamous Cincinnati pastoral letter;" and something more than a Lutheran breadth in his generous defense of Henry Ward Beecher and Dr. Howard Crosby against Archbishop Corrigan's contemptuous disparagement. He is equally free in his declaration that "Rome itself had been forced to change its attitude toward the Irish question," and equally fearless in daring its anger for thus pointing out its fallibility and pliable changeableness in submission to circumstance. All this comes from liberal study and from consorting with the leaders of moral and social reform. The old maxim about giving the devil his due is one of entire fairness. Public men are subjects of just criticism and entitled to discriminating praise or blame. Some thinkers cannot accept Dr. McGlynn's estimate of the writings of his "very dear and valued friend, Mr. Henry George;" nor do they think they are so "utterly opposed to socialism, communism, and anarchy," as McGlynn asserts. They are something like Nebuchadnezzar's image—head of gold and feet of clay—intention good and premises uncertain and crumbling.

Dr. McGlynn is as much right, as a citizen, to take part in politics as Monsignor Preston has to issue political manifestoes to the chairman of the Tammany Hall committee on resolutions; or as Catholic priests have to hurl denunciations at George and his party from the altar on Sundays, or to refuse absolution at the confessional to those who will not stay away from the George meetings; or as Corrigan himself has to use episcopal influence to defeat constitutional conventions. Right is one thing, expediency is another. It is "mighty hard" to forget that a politician is also a clergyman. Despite all professions of separation, the Roman Catholic clergy is the most political of any body of ministers, and only denounces political action when that action is apparently adverse to its own interests and aims. This quarrel is not without teaching functions for the general public. Admitting McGlynn's right as an American citizen to be a politician in the true sense of the word, and deprecating every attempt to deprive him of the free exercise of that right, it is also the right of every citizen to challenge and deny the rightfulness of his doctrines as defined in his bold, many letter to Archbishop Corrigan on the 20th of December, 1886. In that he says: "I have taught, and shall continue to teach, in speeches and writings as long as I live, that land is rightfully the property of the people in common, and that private ownership of land is against natural justice, no matter what civil or ecclesiastical laws it may be sanctioned; and I would bring about instantly, if I could, such change of laws all the world over as would confiscate private property in land, without one penny of compensation to the mis-called owners." This doctrine is a dynamite bomb whose immediate explosion there is no great reason to apprehend; even though some of the modern strikers propose resistance to evictions for non-payment of rent in New York, and that in harmony with its spirit. Good, common, American sense will neutralize all the harm there is in it.

The American spirit applauds what seems to be McGlynn's resistance to coercive tyranny, and highly enjoys his cute, "I will not call to see you," reply to Corrigan. It applauds his assertion of the right of private judgment and of free action within Divine limitations. It does not care very much whether "the doctrines of Henry George . . . have never been and cannot be condemned by the Holy See in its highest utterance as the supreme tribunal for the decision of doctrinal questions," as McGlynn asserts; but it does care a good deal that the teachings shall not be clearly contrary to those of the Christian religion and of the wisest inductions from human experience.

"I deny the right of Bishop, Propaganda, or Pope to order me to Rome," is a startling assertion of independence. There is a kind of Bunker Hill ring about it that wakens responsive echoes in many hearts. Dr. McGlynn can play Pope as well as Leo XIII, Cardinal Simeoni, or Archbishop Corrigan; and has not hesitated to admonish Monsignor Preston and other ecclesiastics "of the grave danger of repeating the folly and the shame of condemning scientific truth as religious heresy—a shame and a folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus." Like a goodly number of prior Popes, Dr. McGlynn here falls into the error of confounding his theories with scientific truths. His land-doctrine is at best a theory, and that a theory not at physical objects alone, but of physical objects as correlated with intelligent and responsible beings. As such it is incapable of mathematical demonstration, and of classification with the truths pointed out by Copernicus and Galileo. Tested by differing yet related standards, it contains something of truth and not a little of error. It is not a theory that will do very much.

THE LARGER HOPE.

I believe in love renewing
All that sin hath swept away,
Leaving like its work pursuing
Night by night, and day by day.
In the power of its remolding,
In the grace of its relieve,
In the glory of its healing,
Its perfection—I believe.
I believe in Love Eternal
Fixed in God's unchanging will,
That, beneath the deep infernal,
Hath a depth that's deeper still.
In its patience, its endurance,
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.
—The Churchman.

SUSTENTATION FUND.

This new name will not prove a stranger to the friends of the domestic mission work within the bounds of the New England Conference. Nor will any one whose heart is moved towards those laboring in small churches, or those charges themselves, look indifferently upon their condition and needs. It is a very good illustration of fundamental Christian truth such as one reads in 1 John 4: 20, to do one's best in every charge to provide necessary aid for the weak churches within our Conference territory. And this for two reasons:—

1. The condition of the weak churches. A large part of the territory of the Conference includes the towns and villages of Massachusetts, having a steadily decreasing population, and of what remains there is a continually increasing Catholic population. In many of these places there are churches and parsonages free from debt, and should our small societies there cease, the population would be in many cases without a preached Gospel. There is also a time in the history of almost every church when it was few in numbers and resources, and when external aid from larger societies would have proved an invaluable aid to its growth and success.

The following table shows the number of churches in New England Conference which have more or less need of encouragement.

District.	Having over \$1000	Between \$500 and \$1000	Between \$250 and \$500	Between \$100 and \$250	Below \$100	Total
Boston.	7	26	13	14	17	77
N. Boston.	8	9	4	11	7	39
Springfield.	20	15	26	13	13	87
Lowell.	7	15	8	7	7	44
Total.	47	65	61	45	54	272

Now these 112 churches of less than one hundred members, constitute nearly one-half of the churches in the Conference. And out of the fifty which are in debt, nearly one-fourth of all have a value of nearly 18 per cent. of the property of the Conference, while their debt is 13.7 per cent. of the entire debt of the Conference. The average debt to each of these small churches is \$1,490, while the average valuation is \$13,367.

This property is too valuable, was gathered with too much sacrifice and toil, and is employed in too good a service, to be lightly esteemed. And for every case really suffering from lack of funds, help should come with great cheerfulness and alacrity. If missionary labor is needed anywhere, surely here in old Massachusetts these weak, disheartened, struggling societies should receive an encouraging and strengthening allowance.

2. The condition of the pastors of such societies. We have prepared a table of facts concerning twenty-eight pastors upon such fields who received aid from this fund, or are in churches liable to need it at almost any time. One of these brethren has been in the pastorate for fifty-two years. His salary has varied from \$1,400 to \$1,100—an average of \$857—and is now pastor of a church of 122 members, paying \$44 for missions and \$10 for Preachers' Aid; whose church property, including parsonage, is worth \$10,800. His collections for missions since 1846 aggregate \$1,357.79, varying from \$100 to \$600 per annum. In but two instances there is a blank for forty years. His Preachers' Aid collections reach \$654.68, varying from \$45 to \$2, with only two gaps. He has served one term as presiding elder. With an average salary of less than \$600, his active life will need some aid above that salary of the small churches to which he might be sent.

These twenty-eight brethren, all in the active work, have rendered an average service of twenty-four years in the ministry, three of whom have toiled forty or more years, eight from thirty to thirty-six years, five from twenty-one to twenty-six years, and seven from eleven to fifteen years. Of these twenty-eight brethren, two have served the church for \$100 per annum, seven

from \$200 to \$299, eight from \$300 to \$399, and six from \$400 to \$499. Two never received over \$510, four never exceeded from \$600 to \$800, and six from \$850 to \$900. The average salary of seven has been less than \$600 per annum, of eight has been from \$600 to \$699, of five has been from \$710 to \$789, and of four from \$818 to \$869. The average largest salary of these brethren was \$1,028; the average smallest salary was \$341; the average of the average salary of each was \$686.

Surely, when the limited income of these brethren is considered, and the many calls on their resources, all will recognize the imperative call for aid to strengthen both the heart and hands of these noble toilers.

It is worthy of note that these brethren now minister to 2,328 members, in sixteen churches free from debt, and in twelve whose aggregate debt is \$20,644, all having a net valuation of \$183,106. Last year they collected \$697 for general missions, and \$199 for Preachers' Aid. They are all men of excellent character and service, whose work can never be estimated or framed in language. Their hands have been abundant in labors for many years, doing some of the hardest, most important and successful work in our Conference. Now or soon they may be in fields too weak to afford a comfortable support—in some cases too poor to drive the wolf from the door—but too important to be either neglected or inadequately served.

For the sake of these churches, all good, some grand, some with a glorious history, some in full hope of making one equally glorious, for the sake of the dear pastors, who cheerfully and heroically till these scanty fields, whose work, age, character and brotherly love loudly plead, we urge that every pastor will be sure to take the best possible collection for the "Sustentation Fund."

Please let our motto be: "A Million of Dollars from Collections Only for Missions," and the full appropriation for the "Sustentation Fund."

GEO. WHITAKER, Treas.

PITTSBURGH CONFERENCE LETTER.

BY REV. G. T. REYNOLDS.

From all parts of the Conference territory come the revival notes—souls converted, backsliders reclaimed, believers strengthened, and the church taking higher ground in the work and worship of God.

Pittsburgh Conference territory does not comprise all of Pennsylvania—only a comparatively small part of the western end of the State. Philadelphia, Central Pennsylvania, Wyoming and Erie unite with her in occupying the territory; and all unite in tributes of praise to Governor Pattison on his retirement from the office which he has filled so worthily for the last four years. A Methodist, the son of a Methodist preacher, he has done honor to his worthy father, and reflected credit on his church by his administration of affairs while filling the gubernatorial chair. His voice has not been silent in behalf of the cause of religion or temperance during these years, but he was ever found on the side of the right. In losing so good a governor it is a comfort to know that his successor, Gen. Beaver, is a man of marked Christian character, an office-bearer in the Presbyterian Church.

Since my last letter, the grim monster has invaded two of the homes of members of our Conference. The first was that of Rev. J. V. Yarnall, and he who stood at the home was the one to whom the summons came. He had been a member of the Conference for twenty-seven years, sixteen of which were spent in the ranks of the supernumeraries. Crippled by rheumatism, his existence was one of constant suffering; yet while the body was enfeebled, the mind glowed with the brilliancy of the diamond, and the hours were given to study and research, and some of the profoundest questions of theology received his investigations. In the church near which he had resided for a number of years the services were held, and ministerial friends spoke appreciative words over his remains. The other home over which the shadow has fallen is that of Dr. T. N. Boyle, pastor of the First Church, McKeesport. It was the only son, Frank M., who was called away, and the cause was that fell destroyer, consumption. He was at the age, just past his majority, when life paints the brightest pictures to the mind, yet all was abandoned, in the strength of grace, and the "valley of shadows" trodden stayed by the Divine power. Everything that loving hearts and hands could do to prolong his stay was done, but in vain. Large numbers of ministerial friends gathered to condole with the stricken ones as they laid the body away in its last resting-place.

While some hearts are sad, others are rejoicing. H. P. Scott, an official member of Bingham St. Church for many years, reached the fiftieth anniversary of his married life. His friends sought to remember it in a fitting way, and no more suitable place could have been selected for the remembrance than his church home. There it was celebrated, and the aged couple commenced the fifty-first mile of their pilgrimage together, with the kind words of many friends ringing in their ears.

The Conference is always interested in the welfare of the children of its members, and glad to chronicle their success in life. From some of these personages have gone forth those whose power has been felt in the commercial and other interests of our land. It is a pleasure, therefore, that we record the testimonial presented to A. A. Jackson, upon his retirement from the superintendency of one of the divisions of the Allegheny Valley Railroad to assume a similar relation with the New York & New England Railroad. Mr. Jackson is the son of Rev. Abner Jackson, for many years one of the oldest members

of the Pittsburgh Conference, and who, a few short years ago, from the home of this son, "entered into rest." The testimonial is in the shape of a \$400 silver tea-set coming from the employees of the road.

In my last letter I made mention of the burning of the Homestead M. E. Church. Though embarrassed by debt, and the loss to them is a very heavy one, yet the ashes had not cooled when the plucky congregation began to plan for the future. A temporary structure has been erected, and is used by them for their services, and in the spring they expect to build on a more extensive scale than before. In this vigorous, enterprising movement the pastor, Rev. C. W. Miller, would be in the lead.

The Woman's Home Missionary Society, in addition to the work it is doing for the destitute in other places, is laboring to provide for the wants of the needy at home. A Bible reader is to be engaged to seek out the destitute and endeavor to bring them under the influence of the churches, and to enter upon a new life. There is need of such a work, and earnest hopes are indulged in concerning its success.

Feb. 4, 1887.

LETTER FROM WASHINGTON.

BY MRS. L. WELLYN DEANE.

Society is at flood-tide. All possible pleasure must be compressed into the days that remain before Lent commences, so that society may rest and repent for past wholesale sins. There are some, however, in Washington who do not indulge and spend all their precious time in the gayeties of receptions, teas, kettle-drums, Germans, and theatres. These are Christian women who go about doing good. Recently on 14th St., No. 405, N. W., the rooms of "Hope and Help" (by women and for women only) have been furnished, and dedicated to the salvation of lost women. The doors are open by day, by the department of Social Purity, W. C. T. U., and at night "There is a light in the window" for the erring and repentant ones.

Facts that could be proven came to the knowledge of the officers of the W. C. T. U. in the District. An executive meeting was called. Earnest prayer was offered and careful consultation held. By a unanimous vote, a preamble and resolution setting forth the reckless disregard of our laws as to the sale of liquors and the abuse of our license laws by our city commissioners, was prepared. The officers and superintendents of departments of the W. C. T. U. signed the paper, and on Friday Senator Colquitt presented it to the Senate of the United States, accompanied with a stirring speech. When the hour of 12 m. arrived, the eastern gallery of the Senate was well filled with intelligent, respectable women, whose ages ranged from twenty to seventy years, each wearing on her bosom a knot of white ribbon. On the floor of the Senate near the south door sat Mr. Webb and Mr. Wheatley, two of our city commissioners, waiting calmly to hear the fearful charges to be read against them. Our best citizens endorse the action of the ladies of the Union.

Four mass meetings were held, one at the Calvary Baptist Church, one at Hamline M. E. Church, one at North Carolina Methodist Protestant Church, and one at Fletcher M. E. Church. The question at all of them was, "Are our homes safe?" Stirring speeches were made by well-known speakers, who heartily endorsed the action of the W. C. T. U. The temperance work has never before been so successfully carried on in our city.

The temperance convocation that commenced here Jan. 28 has proved a great success. Miss F. E. Willard spoke on Sunday afternoon, Jan. 30, in the First Congregational Church, to an overflowing audience. Every inch of space in that large church was occupied. Her subject was social purity. She told plain facts in such beautiful words that the most modest could not be offended. She claims the same standard of purity for men that society demands of women. Both man and woman are requisite to establish the perfect home, which is the safeguard of our Republic, and both should be equally pure. At the close of her speech a collection was taken, which amounted to \$350. Mrs. Senator Stanford gave \$100.

A reception was given to Miss Willard in the Metropolitan M. E. Church. One thousand persons shook hands with her. Dr. Newman gave her a cordial, eloquent welcome. A floral ship named "Prohibition" was presented to her by the W. C. T. U. ladies of the District.

Miss Willard spoke on Monday night in the Congregational Church to a full house, on Prohibition. The course of Sunday evening sermons by Dr. J. P. Newman, consisting of seven discourses or evenings with the Prophets, have been deeply interesting and instructive. These discourses, in connection with archaeological discoveries, confirm the truths of the Bible and Christianity. Mrs. Newman has presented each member of the archaeological class with a beautiful badge. It is a bronze spade, with the monogram "B. A." on it. The handle is a man in royal robes with his feet on the digging part of the spade. This has a deep meaning.

The Mohammedans have ninety-nine names for God; but among them all they have not "Our Father."

Our Book Table.

D. Appleton & Co., New York, have commenced a new and very valuable encyclopedic work, in six royal octavo volumes, the first of which is just issued from their press. They propose to publish a CYCLOPEDIA OF AMERICAN BIOGRAPHY. The names of the editors of the work give ample assurance of the ability and thoroughness of its execution—James Grant Wilson and John Fiske. The work will embrace some fifteen thousand names of leading citizens of the United States, living and

dead. It will also introduce the names of conspicuous persons in Canada, Mexico, and the countries of South America. The co-operation of many able students in history and biography have been secured. A short examination of the first volume shows that the work is not a simple gathering of lists of names from previously prepared works, but its pages are filled with original, sufficiently ample, and well-written sketches. The first volume contains 768 pages, opening with the schoolmaster, Samuel Adams, and closing with Prudence Crandall, the heroine of the famous Canterbury (Conn.) school for colored girls, and of a brutal persecution by her neighbors. There are eleven fine steel portraits in this volume, besides a large number of smaller wood engravings. Altogether, it makes a noble work, worthily edited and published in the best style of typography, and at a price that is very moderate. Among the contributors to this work is Dr. Daniel Curry, who writes the biographies of the Methodist Bishops. There is an extended sketch in this volume of Bishop Asbury, with a portrait; also, of Bishop Clark, of Peter Cartwright, Laban Clark, and others.

T. H. Carter, Boston, issues an "Abridgment of Swedenborg's Works," entitled, *THE TRUE CHRISTIAN RELIGION*, 12mo. The New Church has been publishing freely, in the form of portable manuals, condensed statements of the voluminous works of its remarkable apostle. Many truths Swedenborg held in common with evangelical Christians; to these he adds his own opinions, coming to him, as his disciples believe, by inspiration—his double meaning of the letter of the Sacred Scriptures, his system of correspondences, and his views of the invisible and the immortal state. If one desires to have, in a limited space, an authentic summary of his religious opinions and doctrines, he will find his wishes gratified in this work, which is a republication from an English edition.

FRESH BAIT FOR FISHERS OF MEN. Boston and Chicago: Congregational Publishing Society, 12mo, 87 pp. This newly-published volume contains papers from five well-known writers, like Dr. W. L. Sage, Rev. Smith Baker, Rev. Dr. Thomas, etc., upon modes of interesting church members in Christian work in behalf of the multitudes around them, in religious entertainments and instructive lectures. It is a very suggestive and practical book.

WHAT PEOPLE LIVE BY, by Count Leo Tolstoy. Translated by Mrs. Alice Delano. Boston: D. Lothrop & Co., 12mo, \$1.00. In a characteristic, simple, yet impressive story, the great Russian novelist, now a radical Christian disciple, seeks to introduce heavenly love, the angel of the household, into the family life. "I have learned," says the author, "that man lives not by care for himself, but by love."

THE LIFE OF THOMAS HART BENTON, by Theodore Roosevelt. Houghton, Mifflin & Co., Boston, 12mo, \$1.25. It is a pleasant coincidence that the daughter's (Mrs. Jessie Benton Fremont) "Reminiscences" comes from the press at the same time with this fine sketch of the life of Thomas Benton by his biographer. He has himself, in an ample manner, presented his own political biography in his stout volumes of "Thirty Years' View." He was a sturdy Jeffersonian Democrat, but he was a patriotic, honest man, and a well-equipped statesman. His political life fell into one of the most important and serious eras of the country's history—just preceding the civil war. This fact almost makes a radical change to pass over the story of the political movements incident to the struggle of the South to defend its peculiar institution and to enlarge its borders. Benton stood by the principles of the Constitution, but was immovable when the demands of the slaveholder required the administration to trample upon the rights of the free people.

THE MARTYR OF GOLGOTHA: A Picture of Oriental Tradition, by Enrique Perez Escriba. Translated from the Spanish by Adèle Josephine Goday. 2 vols., 16mo. New York: William S. Gottsberger. These volumes, like Ben Hur, embody the story of Jesus of Nazareth. The latter is more of a romance, and much more dramatic. The present work carries the reader over the whole Gospel story, but in addition weaves in the early and Catholic legends in reference to the immaculate conception, the child life of Jesus, and His residence in Egypt and in Nazareth. It accepts the tradition of the three kings from the East—Melchior, Casper and Balthazar. The character and atrocious acts of Herod and his family are vividly presented in the exact language of the Gospels and of the prophecies. The story of the two brigands who were finally crucified on either side of our Lord. The work is written with much power, and is so true in its narrative of the divine story (the Roman Catholic legends excepted), that the work will be read with pleasure and with profit by all believers in the inspired Word, and by lovers of romance, also, for its pictures of life and nature, and for its dramatic power.

THE SQUIRE OF SANDAL-SIDE: A Pastoral Romance, by Amelia E. Barr. New York: Dodd, Mead & Co., \$1.00. Mrs. Barr's stories are always wholesome, and told in a very effective way. The scene of this natural and attractive romance is the "Laid District" of England. The fortunes of an old family, illustrating the contrasts between selfishness and self-sacrifice, between eagerness for wealth and station and noble character, are well brought out. The natural incidents of the attractive story carry their own moral lessons with them. The volume is one of the best of the fictions of the hour.

THE CHRISTIAN PLATONISTS OF ALEXANDRIA. Eight Lectures, Preached Before the University of Oxford in 1885, on the Bampton Foundation, by Charles Bigg, D. D. New York: Macmillan & Co. For sale in Boston by N. J. Bartlett & Co. \$1.50. The lectures on this foundation are some of the ablest Christian apologetics of modern times. The present series are somewhat novel in character, and on this account are particularly interesting. The learned preacher gives a clear view of the Gnostic writers and their influence upon Christianity, of Philo, of Clement, and of Origen, and their teachings. His concluding lectures are upon "reformed paganism," or the effect of Christianity upon the religious views of the nations, and a general summary, gathering up the lessons to be drawn from this careful review of the action and reaction of Christianity and paganism. The lectures, with the added notes, form one of the most valuable contributions which have been made of late to our apologetic literature and the history of doctrines.

THE PEOPLE'S CYCLOPEDIA, published by Phillips & Hunt, New York,

has enjoyed an exceptional good fortune in its wide patronage. Its convenient size for desk use, and for families, enabling the work to be sold for a moderate price, has been an important element of its success. Besides, its great breadth of information, secured by a judicious condensation, and the constant revision of the text, bringing the work down to present dates, have continued the popularity and sale of this very convenient cyclopedia; 80,000 (250,000 volumes) have been scattered over the country. There is scarcely a question that arises in the family reading, or office business, that will not find a ready and reliable answer in these three stout, royal octavo volumes. The seventeenth edition, now issued, has been revised with great care and thoroughness, and its statistical, scientific, geographical, biographical and political articles are brought forward to the latest dates. Martin Garrison & Co., 79 Milk St., are the general agents for the sale of the work in New England.

COMMON SENSE SCIENCE, by Grant Allen. Boston: D. Lothrop & Co., 12mo, \$1.50. There are very few popular essays in our time. It is a rare gift to render a simple truth in science, nature, or human life, attractive to the average reader. In this respect Mr. Allen is exceptionally successful. His papers are bright full of information and inspiration. He interweaves facts and illustrations into his philosophical discussions, rendering his papers eminently interesting as well as instructive. The volume will awaken and quicken thought in the reader and add to his conception of the interest involved in common and familiar things around us.

ELIJAH VINDICATED; or, The Answer by Fire, by Rev. J. O. A. Clark, D. D., LL. D. Nashville, Tenn.: Southern Methodist Publishing House, 12mo, \$1.50. In twenty-nine chapters, or ninety sermons, the eloquent author of this volume brings out all the recorded incidents in the life of the great prophetic reformer of Israel. He gathers into a well-arranged and readable volume, Palestinian scenery and from Oriental customs, and brings out the significance of the great miracle by which Jehovah illustrated His presence and power to all ages, and never more pertinent than now, are set forth with great earnestness and eloquence. Dr. Clark is a reverent disciple of Holy Scripture, and yields nothing to modern naturalism and destructive criticism. Our ministerial readers will find in it much of suggestion, and although its style and some points of interpretation may not be beyond wholesome criticism, the volume is a valuable contribution to our homiletic literature.

In Cassell's National Library we have, CONFESSIONS OF AN INDOLENT SPIRIT AND MISCELLANEOUS ESSAYS, by Samuel Taylor Coleridge; and AS YOU LIKE IT, by William Shakespeare. Each 10 cents.

Periodicals and Pamphlets.

The *Woman's Magazine*, published by Frank E. Housh & Co., Brattleboro, Vt., and edited by Esther T. Housh, is one of the best of our family periodicals. It has 64 large quarto pages, and has a very attractive list of contributors, and a fine table of contents. \$1 a year.

The frontispiece of the February English *Historical Magazine* is a very striking picture of "The Sheikh's Captivity." There is in this portrait of Gen. Lucius Patrick forming its frontispiece. The original notes of "The Mount Builders," by "Fourierism in Wisconsin;" "Celoron's Voyage Down the Allegheny;" "Milwaukee;" "Mythical Ohio Metropolis;" "History of Ohio;" "Pioneers of Homestead in Ohio;" "The Bench and Bar of Toronto;" "Col. Charles Whitteley;" "Gen. David Atwood;" "Friedrich II.;" "Parisian Notes;" with valuable editorial notes and miscellany. 145 St. Clair St., Cleveland, Ohio.

Cassell & Co., New York, issue Numbers 17-20 of their *Illustrated Youth's History of the United States*. The last number brings the story down to the famous duel between Burr and Hamilton, and the greatly-lamented death of the latter. The last illustration is a very vivid picture of the event. This fine work is published as a serial, on a quarto page, in bold type, with abundant and excellent illustrations. The letter-press has been carefully compiled, and presents a very attractive history of the country written to meet the tastes of our young people. The numbers are issued at 25 cents each. The New England Branch office, where subscriptions are taken, is 11 Franklin St.

The *Sanitarian* for January opens with a paper upon "Health Insurance, or the Financial Relation of the Medical Profession to the Public," by Wood, Hoarson, A. M., D. D. The other papers in this issue are: "Health of the U. S. Army;" "Sewage and House Refuse Disposed in Towns," by Dr. Alfred Hill; a very vital theme, ably treated; "Trap Syphonage;" "National Adulteration Bill;" "Population, Climate and Chief Diseases of Brazil," with an abundant and valuable Editor's Table. 113 Fulton St., New York.

The *Andover Review* for February has a fine biographical sketch and estimate of character of Rantke, the historian, by J. H. W. Stuckenberg, D. D. Rev. Geo. F. Goring writes upon "The True Character of Spiritualism," by Rev. A. H. Bradford, D. D. "Neglected Factors in the Problem of Reform," by Rev. E. A. Lawrence has an encouraging article upon "Politics in Japan;" and Dr. Wm. Barrows a suggestive and instructive one on "The Cherokee Experiment." The editorials are upon "European Conventions," "The Call to the Ministry," "The Congregational Churches and the Foreign Missionary Society," and "How It Looks in India."

The *North American* for February has a large list of short papers on a great variety of subjects in present discussion. Prof. Ely Mears of "Political Economy in America;" Moncure D. Conway, "Our King in Dress Coat;" a discussion of the executive department of our government; Gal Hamilton has an interesting paper on "Future Political Action;" Dr. Henry has a suggestive article upon "Specialists in Medicine;" M. J. Verduy on "Apes and 'Vaigany,'" M. J. Verduy on "The New South, Financially Reviewed;" Julian Magnus upon "The Condition of the American Stage;" Leonard Swett on "The Conspiracies of the Rebellion;" Adriaen Brancie writes of her "Life Among the Indians;" G. P. Lothrop upon "Literary Taxation;" E. G. Clark upon "Scientific Taxation

CONTENTS.

Original Articles.	20
EDITORIAL. OUR POSTAL-CARD SYMPOSIUM. Popular Fallacies Concerning Labor and Wealth. — A Forward Step Continually.	20
The Two-fold Work. — New York Letter. — The Larger Hope (poem). — Sustenance Fund. — Pittsburgh Conference Letter. — Letter from Washington. OUR BOOK TABLE.	20
The Sunday-school.	21
RELIGIOUS SUMMARY. Reading Notices. — Boston Market. — Advertisements.	21
Editorial.	22
The Waste of Books. — Christian Life: The Bond of Christian Fellowship. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. THE CONFERENCE.	22
Marriages. — Business Notices. — Advertisements.	23
The Family.	24
Speaking to the Heart. — [EDITORIAL.] Inequalities in Life. — The Evolution of a Literary Society. — Improve Thy Time (poem). — FOR YOUNG AND OLD. THE LITTLE FOLKS. God's Letter (poem). — Selected Poems and Prose Articles. — Missions.	24
Obituaries.	25
TEMPERANCE. EDUCATIONAL. Reapers. — Portland District Ministerial Association.	25
The Week.	26
Sermon of Rev. Sam Jones. — Reading Notices. CHURCH REGISTER. Advertisements.	26

[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.]

Zion's Herald.

WEDNESDAY, FEB. 16, 1887.

THE WASTE OF BOOKS.

We can easily remember when the religious and secular newspaper was so prized that it was carefully kept, year after year, and bound as a valuable volume for preservation. Now, few of these are preserved except in libraries, and only a very limited number even in these depositories of all forms of literature. These few that escape the inevitable fate of these transient publications become, after a time, exceedingly valuable. Modern historians find in them the best pictures of the thought and social life of the hour. The great mass of our newspaper literature, however, exhausts its function with the hasty daily reading, and is then thrown aside. Wise is he who reads with his scissors in his hand and his classified portfolio by his side, fling away, for future reference, facts and suggestions that, at some time, may prove of inestimable service to him. One of our popular writers, whose books are noticeable for their numerous and apt quotations and illustrations, reads with his pencil in hand, making such selections as he wishes preserved, and his accomplished wife clips and classifies them for his ready reference when there is a call for them.

We have fallen upon the hour when there is the same waste to the more permanent literature in books. The great mass of annual publications perish with their earliest using. There are few public libraries, even, that attempt to collect and preserve the great body of them. The wonder is, who purchases a considerable portion of them. Indeed, so uncertain is the sale of certain classes of books, that publishers will not undertake to issue them unless their authors bear a considerable portion of the expense of their publication. It would take nearly a human lifetime for a man to read the issues from the press for one year. Last year five thousand books were sent out from the presses of this country. It would be a terrible punishment to be forced to read much of this flood of literature. Only a small portion of it will survive the year of its birth.

One has only to look back a generation to see how books that had, at the period of their publication, a warm appreciation, have entirely lost their hold upon the reading community. With the limit to individual copyright, some works of a previous age that had come to be generally read have been reproduced in new forms, and have enjoyed a fresh, popular appreciation. Such works as those of Sir Walter Scott, Irving and Prescott are now having large sales in cheap forms, the proprietary rights of their authors in them having expired. But how many of these works of the imagination, issued in the youth of those still living, and popular religious treatises also, have become quite unknown to the new generation! A few books, like Bunyan, à Kempis, Paradise Lost, Robinson Crusoe, etc., have a charmed life and constantly reappear, in all manner of attractive forms, from the press, as if just coming from the pen of a popular writer. It is a bewildering sight to pass before the alcoves of such a library as that of the British Museum; to stand in the centre of that wonderful rotunda, with its one hundred thousand volumes around you; to look along the shelves of King George III.'s library, with its elegantly bound and immense volumes, and note how utterly unfamiliar the names of the great body of these works are to you. They are as

dead to the ordinary reader as their authors, who have long since become dust. The titles of some of them appear in foot-notes and references in modern treatises, but of these immense collections of a million or more, the great mass remain uncalled for, simply collecting dust upon their shelves.

Nothing is more evident, in these days, than that a wise man must carefully make his selection of the literature he reads. He cannot afford to throw his time away, when the opportunities for its improvement are so large and rich. He must, with great decision, draw his line, over which, only in exceptional cases, will he permit himself to pass. If he should attempt to read only a small portion of the best newspapers, he would have to devote a good share of the day to the work. He would need more days in the week to attempt all the leading monthlies and quarterlies. Of course it is out of the question to hope to keep up with the voluminous literature of the day, even if one had the power of the late lamented Dr. McClintock, who could exhaust the contents of a duodecimo volume in an hour or two, and tell more about it than others who had spent days over it. Nothing is more demoralizing intellectually than indiscriminate reading. It never becomes fairly digested. It breaks down the memory, and leaves only the faintest reminiscences of itself behind, without any mental profit. The great evil of the hour is half-knowledge. Men have indistinct impressions of truths, without any positive judgment and convictions. It is not very exciting work, but it is a thousand-fold better to read a sturdy volume over and over again, until it is thoroughly mastered, than to glance over a score of works and receive only a general idea of their contents.

Of course in such an overwhelming condition of our current literature, and with such a body of still extant works behind it, there must be a division of labor. The intelligent reader soon learns his aptitudes, and can select some one department for thorough investigation and study. Fortunately, in our day, very valuable works, like the volume of ex-President Porter of Yale College, and the manuals of Mr. Perkins, have been published, giving lists of the best works in different departments of literature and science. To be well read in any of these well-defined courses is an invaluable education, while for recreation the passing publications of the hour may be permitted to have the intermissions from more serious reading.

With the knowledge of this waste of books, one sees in a moment the wisdom of collecting into our private libraries masses of the current issues of the hour. The public libraries will gather all of these of any importance and give them honorable burial upon their shelves. The books of the generations will always be valuable, and will command good prices when they are sold, but this transient literature will soon become quite valueless. The principal of a New England academy died some years since, and his library was sold for the benefit of his family. It was not a collection of handsome-looking volumes, but was a thoroughly sifted selection. There were comparatively few very modern works, but many that had survived their generation. The executors were astonished at the results of the sale, netting, as it did, very much more than they had anticipated. Sterling books are like gold; they collect little rust and suffer little loss with age. In selecting the permanent, personal library, it is always well to ask: What are the probabilities, arising out of the character of a given work, that it will not be superseded in a year by further investigations, and become one of the early buried and unlamented millions that only present their backs and titles to weary librarians?

CHRISTIAN LIFE THE BOND OF CHRISTIAN FELLOWSHIP.

Isaac Taylor, in his able but somewhat prejudiced work on "Wesley and Methodism," observes that "Wesley made it his boast (the word is not here used in any sinister sense) that Methodism was more catholic than any other system of Christian combination that the world had ever seen. This was true; for he required from converts no assent to a creed; he stipulated for no surrender of religious principles or notions. An expressed concern for the salvation of the soul was the one and only condition of entrance, and a constant adherence to such a profession was the only 'term of communion.'" And in providing for the organization of his societies in America into a church, Wesley gave the same supreme importance to spiritual life in its relations to dogma, by excluding from its articles of faith the doctrines most debated in theological arenas. He expected the Methodist Episcopal Church to sustain its orthodoxy, as Abel Stevens put it, "by devoting its chief care to its spiritual life."

In all this, Wesley stood on the apostolic platform. With the great Apostle of

the Gentiles he believed that the Christian Church is "the body of Christ;" that it is not a mere association of individuals, but an organic body, each member of which is vitally related to Christ, not by a theological creed, nor by an ecclesiastical form, nor by any particular mode of worship, but by an inward life which can be truthfully expressed in Paul's words: "The life which I now live, I live by faith in the Son of God." This organic body is animated by one Spirit which

"Makes each soul his loved abode,
The temple of indwelling God."

The importance which Paul attached to this grand fact is shown by the urgency with which he impresses it on the attention of the churches, and by the emphatic terms in which he expresses it. To the Romans he writes: "We being many, are one body in Christ, and every one members one of another." To the Corinthians he says: "By one Spirit are we all baptized into one body."

Now we are the body of Christ and members in particular. Still more impressively he says to the Ephesians: "We are members of His body, of His flesh, and of His bones." Evidently Paul saw that the solidarity of the church, the sense of brotherhood in her members, and that unity of feeling and of effort to spread the Gospel by which her victory over the world could only be achieved, depended upon her clear perception and earnest acceptance of the fact of her being in very truth "the body of Christ." If she could be made conscious that she was really an organic body deriving her life from His Spirit flowing directly into each of her members and communicating itself from one to another, her prophetic eye saw that she would receive constant and perpetual power to diffuse the Gospel until her predestined conquest of the world should be achieved. Her subsequent history justified his teaching. So long as she continued consciously one body in Christ, her manifest sense of brotherhood excited the wonder of mankind, and she went on, from conquering to conquering. But when, by losing a measure of the life that joined her to Christ, she began to give attention to divisive dogmas and ecclesiastical parties, her conquering march was retarded, and she herself made weaker and weaker by inward corruption.

At the present moment there is among evangelical churches a manifest tendency to give more and more practical recognition to Paul's sublime doctrine that the followers of Christ do in very deed constitute one invisible organic body. After being long visibly separated by divers dogmas, ecclesiastical peculiarities, and ritualistic prejudices, many of their members are feeling with increasing intensity that spiritual life, and not creeds, which are inventions of men, is the vital bond which makes men members of Christ's body and "every one members one of another." Not that theological dogmas, forms of church government and modes of worship are of no consequence, but that they ought not to be held as infallible and exclusive standards by which to determine who do, and who do not, belong to Christ. They believe that Christians ought not to refuse mutual fellowship because of differences of opinion, because opinion is not a supreme test of Christian character. They see that the exaltation of dogma above the evidence of a profession of personal trust in Christ sustained by a pure ethical life, has kept many devout men and many churches not merely apart, but in a state of mutual antagonism. They are also becoming keenly alive to the fact that the effect of such hostility where the world has a right to expect the most tender friendship, has been, and still is, seriously detrimental both to the churches themselves and to the influence of Christianity on the world.

It cannot be right to affirm that a man cannot be a generous Christian because he holds, or does not hold, a particular set of opinions. Men never will think alike either on dogmas or modes of worship, for the sufficient reason that, being differently constituted, they cannot all see either facts or theories in the same light. Hence, says Mr. Wesley, of the differences of opinion which divide the evangelical sects: "Let all these smaller points stand aside. Let them never come into sight. If thine heart is as my heart, if thou lovest God and all mankind, I ask no more; give me thine hand." This was Wesley's keynote of true catholicity. Who dare deny that it is in harmony with the Gospel?

This ignoring of opinion as the bond of Christian love, is not that latitudinarianism which is "indifference to all opinions," but it stands on the principle that, though there may be some error in a man's theories, there must also be fundamental truth mixed with them, if they produce in him the fruit of love to God and all mankind. That divine life must have truth for its root. It is, therefore, safe to regard him as a member of the body of Christ, despite those of his opinions, which one must still believe to be erroneous. If Christ makes his imperfect belief a channel through which to communicate His love, what right has any of His better-instructed disciples to call down fire from heaven on his partly enlightened head?

Christ's organic body will never become one visible organization, because that is practically impossible; but it may, while ecclesiastically many bodies, become one in spirit. Brotherly tenderness, mutual co-operation for human conversion wherever desirable, joy in each other's successes, and the subordination of sectarian zeal to pure desire for the diffusion of the knowledge of Christ, may become universal in the churches. And when it does, the several members of the "body of Christ" will have reached that manifestation of union in Christ which is to so convince the world of the divinity of Christ, that it will believe in Him.

The telegraph announced last week the death of Rev. J. S. Spinney, in Northfield, Mass., a supernumerary member of the Vermont Conference.

EDITORIAL COMMENT.

The description of one service under the labors of Rev. Samuel P. Jones will be a fair picture of his. He never fails to interest and impress his audience, although at times he gives affecting evidence of being overworked and somewhat exhausted. This is not wonderful. How he has been able to endure the fatigue of these multiplied services, day after day, in such immense audiences, under such a powerful strain at times upon his own sensibilities and amid the manifold deep emotions of his hearers, is a problem. Ordinarily he comes up fresh and vigorous at every successive meeting. He seems always himself, wherever he preaches, whether his audiences be largely grave pastors, or business men in their working frocks, as in Faneuil Hall, or the cultivated ladies of the city, a body of students, or the miscellaneous crowd that waits upon his evening discourses. His humor never fails him, and his moving pathos is never lacking. Evidently he is not prepared for the occasion. It has no special relations to the character of his audience. It bubbles up and out as naturally and involuntarily as his breathing. The humor does in no wise destroy the solemnity of his address. The only breach upon it is the loud and unrestrained applause, at times, of the audience, which the speaker does not seek. We have marked the faces of our most self-restrained, cultivated and godly ministers, while they have stood, unconsciously, for more than an hour, without moving, during one of his discourses. There would be at first a shade of surprise, almost of pain, as his broad humor flashed out, then would come the restless smile, then the whole form would be moved by some short, apt, unexpected, convincing illustration, but soon the intensest interest would begin to appear, and tears would be seen coursing down the cheek too rapidly to be wiped away. "I have heard him four times," said a very venerable and well-known Congregational minister, "and never had any service impress me more profoundly."

The sermon which we had in mind when we commenced this note, was preached at the noon meeting on Thursday last week. We have never seen such a crowd in Tremont Temple. Platform, stairs, galleries, doorways, the body of the house, and large portions of the aisles, were crowded with men and women. Hundreds over the seating capacity of the Temple were present. The singing of the familiar hymn, "Aries, my soul arise," led by the powerful organ, sustained by the great audience, was peculiarly impressive. The evangelist's excellent wife and daughter sat by our side on the platform, and it was a touching evidence of the real simplicity and sincerity of the speaker, to note how tenderly and heartily the one who knew him best of all present, listened and responded, even with tears, to his domestic allusions and to his graphic pictures of the burdens of our human life. Mr. Jones' text was the last portion of the 5th Psalm: "Cast thy burden upon the Lord, and He shall sustain thee." He classified our burdens under two heads—the imaginary, or "home-made," as he called them, and the real, heavy, often heart-breaking sorrows that come upon us. His description and illustration of these unreal and home-made troubles was irresistible, true to nature, and very humorous. But his humor was pervaded with admirable sense, and his counsels were wholesome and presented in such a way as not likely to be forgotten. When he came to the real burdens of life, his pathos and power were overwhelming. Faces became flushed. Handkerchiefs appeared in lively emotion everywhere, and the tears could be seen flowing freely from the eyes of those sitting near to you. Troubles coming from the inevitable incidents of life; death and its separations; burdens arising from our sins, and burdens growing out of our anxieties for the members of our families. All these were pictured in the most vivid and illustrated by affecting incidents. The great, positive thought of the hour was the relation of the Divine Burden-bearer to our over-weighted humanity. How happily and effectively, how tenderly and experimentally, he pointed out the way in which we are to cast our burdens upon the Lord, and how surely He would sustain us, will not soon be forgotten by that deeply-moved audience.

Such scenes as this have been repeated, over and over again, during the short time in which these faithful men have remained among us. The effect of these services cannot be lost. The impressions received will not be easily effaced. There will be happier homes, better parents, sweeter and purer children, and scores of new disciples to Christ, as the results of their earnest discourses.

The strike on the South Boston street cars prevented many of our Boston members from enjoying the interesting dedicatory services at the new City Point chapel, on Wednesday, the 9th. The congregation, however, that gathered filled the beautiful audience-room. Not likely to be forgotten. When he came to the real burdens of life, his pathos and power were overwhelming. Faces became flushed. Handkerchiefs appeared in lively emotion everywhere, and the tears could be seen flowing freely from the eyes of those sitting near to you. Troubles coming from the inevitable incidents of life; death and its separations; burdens arising from our sins, and burdens growing out of our anxieties for the members of our families. All these were pictured in the most vivid and illustrated by affecting incidents. The great, positive thought of the hour was the relation of the Divine Burden-bearer to our over-weighted humanity. How happily and effectively, how tenderly and experimentally, he pointed out the way in which we are to cast our burdens upon the Lord, and how surely He would sustain us, will not soon be forgotten by that deeply-moved audience.

The State Board of Lunacy and Charity makes a striking annual report under its present organization. This suggestive document, filling 138 octavo pages, exhibits the present condition of the State provision for the insane, and the numerous institutions of charity for the poor, for the sick, and for imperfect and periled children. Questions involved in the care and support of these dependent and suffering classes are fully discussed by the Board, and afford our legislature ample information for their intelligent action in their behalf. No State has a more humane, wisely-managed or economical public system for the care of those that cannot provide for themselves, than Massachusetts.

The National Intercollegiate Prohibition Association offers a prize to graduates and undergraduates connected with the society, of a \$25 gold medal for the best essay on "The Balance of Power in American Politics." The prize must not exceed 2,500 words, and must be sent to Walter Thomas Mills, Wooster, Ohio, by April 15. The prize essay will be published in the *Intercollegiate Quarterly*. The essay must be written plainly, by typewriter if possible, and the writer's name, address, and the club to which he belongs, must be sent in a separate paper. A second prize of a \$15 silver medal will be given for the paper next in order of ability.

The New England Publishing Co., 3 Somerset St., Boston, issues the very bright and able paper written by Superintendent of Schools A. P. Marble, of Worcester, entitled, "The Presumption of Brains." It shows, by numerous and apt illustrations, that our modern text-books are constructed, quite unlike those of a former day, upon the presumption that neither teacher nor scholar is largely endowed with intellectual power, and rather weaken than stimulate the mind. We heartily commend the address to the thoughtful consideration of our educators.

Rev. A. R. Lunt writes:—"Mr. Editor: You kindly inserted a note from me last week, in which I stated that I was a member of the Vermont Conference. It is only by Divine help we can endure such a terrible loss as has come to us, as a family, by this sudden bereavement. After more than forty-two years of married life (all of which has been spent in the ministry), to have her taken from us, with no indication but that she was in her usual health, and that she was, as usual, so kind and kind, and would be but for the grace of God, The Heavenly Father has so ordered it, and with broken and bleeding hearts we cry out in the anguish of our souls, 'I Job, 'Though He slay me, yet will I trust in Him.' He said to us, 'All is bright before me, only a few minutes before being placed under the influence of ether.'"

Rev. Dr. J. H. Baylis, editor of the *Northwestern*, visited his old friend, Rev. W. N. Brodbeck, last week, and passed the Sabbath with him. Dr. Baylis is called to the East in attendance upon the sessions of the General Book Committee.

The *Swiss Cross*, the organ of the Agassiz Association, appears in its second number filled with a great variety of interesting arti-

cles in different departments of natural science. The periodical will meet with a hearty welcome from the numerous natural history clubs among us, eagerly pursuing their fascinating studies in this branch of science. N. D. C. Hodges, 47 Lafayette Place, New York, is the publisher.

Instead of being published in special papers this year, the Monday lectures of Joseph Cook will be issued in a neat form by the Rand Avery Co. The eight lectures, in handsome pamphlets, will be sent to subscribers for 50 cents. Single lectures can be had for 10 cents.

The *New England Magazine* for February has an interesting illustrated article, by Mary Winchester, upon the Evangelist Moody and his remarkable schools, on the banks of the Connecticut, at Northfield and Mt. Hermon. Mr. Moody has just reached his half-century, and his friends are rapidly raising \$100,000 for the endowment of his institutions. Rev. Dr. G. W. Shinn, in the same periodical, is giving a history of the rise and development of the Protestant Episcopal Church in the United States.

The Webster Times, of February 4, announces, with a very appreciative editorial sketch, the death of Mrs. Louisa Corbin, widow of the late Mr. B. A. Corbin, the beloved mother of Hon. C. C. Corbin, and a lady of most estimable Christian character.

The beloved Dr. Jefferson Haskell is no more with us in the body. He passed away peacefully on Saturday, the 12th. He had reached the good old age of 79; but it is hard for us to think of him, remembering the vigor of his manhood, and the fact that he was, for many years, a member of the General Conference. He was a natural poet, and at times portions of his discourses had the rhythm of blank verse. His beautiful *Bear Song* has for years been upon the lips of our devout singers—"My latest sun is sinking fast." He has now "brushed the dew from Jordan's bank," and swept across the stream into the immortal sunlight of the heavenly home. During the period of his physical decay, from time to time, spoken with his old fire and fervor at Conference and in our preachers' meetings. His presence has always been a benediction among us. What a welcome he must have received among the blessed who have known and loved him in their earthly ministry!

A full sketch of his life and labors will doubtless be provided in a short time. The tenderest sympathy will be felt for the bereaved family throughout the Conference where he has been so long known.

There is no more attractive profile in its mechanical execution, with its fine portrait of the great English schoolmaster, Dr. Arnold, under its cover, than *Common School Education*, edited and published by W. Mowry, 50 Bromfield St., Boston. Its February number has a suggestive paper by Elizabeth Porter Gould, on "Children's Fancies," and an excellent practical contribution on "School-room Work—How, Why?" by N. S. Calkins, LL.D., together with a variety of practical articles and admirable editorial suggestions. \$1 a year.

A pretty and useful little vest-pocket volume, is George Washington's "Fifty-seven Rules of Behaviour." Mr. W. O. Stoddard has introduced them with a short sketch of their author, who was a model of gentlemanly and Christian courtesy. The little brochure is neatly published by W. H. Lawrence & Co., Denver, Col., and will be forwarded by mail for 40 cents. We advise every young reader to secure a copy, as a good outline of gentlemanly bearing.

Boston buried last week another of her conspicuous citizens, Hon. Thomas Russell. His death was quite unexpected, as he was but 61 years of age, but he has been a sufferer for years from a chronic heart affection. An acute attack of pneumonia, two severe strains upon a weakened system, and closed his mortal career. Judge Russell was a graduate of Harvard, a man of rare genius and much cultivation. He entered upon the practice of law after a thorough preparation, and at a very early age was made police judge of Boston. Here he won an enviable reputation by his ability, humanity, and, when duty required it, courageous sternness in administering the law. He was transferred to the bench of the Superior Court, became Collector of Boston, was for a time U. S. Minister to Venezuela, and in his later years has very honorably and successfully filled the office of State commissioner of railroads. Judge Russell was a rare after-dinner and platform speaker. He was a warm and able anti-slavery worker when the great reform was vigorously urged forward. His marriage, with the beautiful and brilliant daughter of Father Taylor, who still survives, as his widow, with three daughters.

The Chauncy Hall School in its 59th year shows all the vigor and popularity of its early years. Its annual exhibitions are always seasons of great interest, and the capacious Music Hall where they occur is usually crowded on such occasions. Last Tuesday (the 8th), in spite of very uncomfortable weather, a great audience was present. The exercises were specially interesting. The sight of such a body of children, of both sexes, from the Kindergarten class to the candidate for college, is always impressive. The marching, drilling, reading, and recitations were all excellent, and held the interested attention of those present. The school is the pride of the city, as well as of its conductors. The venerable Master Cushing holds his warm grasp upon the affections of the school, and its reputation is well sustained by his former co-laborer and successor, Mr. Ladd.

The Monday platform service opened with a short prayer and an original hymn, entitled, "Theism." There was a good, but not crowded, house. Mr. Cook's prelude was a powerful appeal for the preservation and sanctity of the Sabbath—which the speaker called the "tallest white angel of the present hour." He affirmed that the preservation of the Sabbath as a day of rest could only be secured by preserving it as a day of worship. Mr. Cook gave a very graphic description of the remarkable success in securing cessation of business and quiet on the Sabbath in the Canadian city of Toronto, and then devoted himself to an earnest exposure of the present effort to lower the Sabbath law of the State by legislative action. He closed his prelude with a very interesting putting of the best ways to preserve the rest and sanctity of the Sabbath. He then answered emphatically in the affirmative the question, "Ought matrons to be appointed in our police stations?" [There were nearly six thousand women arrested last year in this city.] "What of Henry George and Father McGlynn?" A large class of Catholics are saying, "Religion from Rome, not politics." Mr. Cook denounced, however, the land follies of both.

In his lecture Mr. Cook considered our present opportunity in philosophy. He showed the late progress among modern philosophers towards Theism. But the highest philosophy, he affirmed and illustrated, is to be found in Christ.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give a special present of \$100 to Mr. Jones, and \$50 to Mr. Small. They were also able to pay between \$800 and \$1,000 to the People's Church for expenses and in aid of their finances.

The financial aspect of the work of the evangelists, as they close their mission, is very satisfactory. The committee was enabled with the collections at the services to pay them for their expenses and labors, \$5,000; to give

229 Styles !!

A MARBLE CLOCK

is the

MOST ACCEPTABLE PRESENT

that can be given to a

YOUNG COUPLE

ABOUT TO WED.
\$10. TO \$200.
A. Stowell & Co.,
 24 WINTER ST.

HENRY F. MILLER
PIANOS.
 "Favorites with Musicians and Music Lovers."
Henry F. Miller & Sons Piano Co.
 Miller Hall, 156 Tremont Street, Boston,
 Association Building, 132½ Chestnut St.,
 Philadelphia.

CATALOGUE SENT FREE ON APPLICATION.

SMITH AMERICAN

Endorsed by the highest musical authorities.



Also N.E. Agts. for the celebrated Geo. Steck & Co., Pianos.

ORGAN and PIANO CO.,

531 TREMONT ST. BOSTON, MASS.

Send for new illustrated Catalogue. Mention paper



ARTISTIC MODEL FORM

Made to order UPON EXACT SIZE
With this FORTH DRAW RING is a pleasure.
ALSO THE \$3.00 EXTENSION DRAFTING

and
ing
suing

IF Please send for Circulars.
S. N. UFFORD & SON,
43 West St., Boston.

GOLD MEDAL, PARIS, 1878.
BAKER'S
Breakfast Cocoa.



Warranted absolutely pure Cocoa, from which the excess Oil has been removed. It has *three times the strength of Cocoa mixed with Sugar*, Arrowroot or Starch, and is therefore far more economical, costing less than one crad a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

LEPAGNE'S
THE ONLY GENUINE


and Mechanisms on their best work. Its success has brought a lot of imitations copying as fast as possible. Remember that **THE ONLY GENUINE** (Chicago) Laundry Mark is **THE RUSSIA CEMENT CO. GLOUCESTER, MASS.** Sample by mail, 50c.

BLACK STOCKING That Positively **WILL NOT GROW OLD**! Money refunded if they don't! Ladies' Cotton, Balbriggan and Fine Line Hose, Men's, Gent's Hair Hose. Send for Price-list.

THE F. P. ROBINSON COMPANY
49 West St., Boston, Mass.

MORE THAN TWICE THE WORK can be accomplished in the same time, on the **AUTOMATIC** or "NO TENSION" SEWING MACHINE, than on any other, besides which the work is **FAR BETTER & MORE DURABLE.** BY **THE FARTHEST RUNNING,**

CO.

BOSTON

CARRH SAMPLE FREE

the great & our faith we can save you, doubtless, we will mail you one, too, free. B. L. LACROIX & Co., Newark, N. J.

VIRGINIA FARMS & MILLS
For Sale & Exchange.
Free Catalogues.
H. B. CHAFFIN & Co., Richmond, Va.

ABSOLUTE SAFETY.
KANSAS INVESTMENT CO.
OF TOPEKA, AND
131 DEVONSHIRE ST., BOSTON.
P. T. BARTLETT, Asst. Sec. H. E. BALL, Pres't.

DEBENTURE BONDS.
Secured by First Mortgage Loans deposited
with the

Principal and Interest Guaranteed.
Call and investigate before investing.
Inquiries by mail promptly answered.

Equitable
MORTGAGE COMPANY.
CAPITAL, - - \$600,000
DEBENTURES
AND
Guaranteed Farm Mortgages
OFFICES. REFERENCES.
NEW YORK, 30 Broadway,
BOSTON, 25 Court Street,
PHILADELPHIA, 115-140 N.
LANSAN STREET, 104-106 So.
For rates of interests and full information
SEND FOR PAMPHLET.

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

A living writer, describing an ideal Christian woman, says of her,—
"Still pressing on her upward road,
She strove to win all hearts for heaven,
And counted no man wholly lost
Who lived, so yet might be forgiven."
Such a soul-loving, working spirit is needed both by men and women. Were it the possession of every living Christian, the millennium would not be long delayed.

Don't be niggardly, mean, selfish, but benevolent, generous, magnanimous, possessing a character rounded into the fullness of the Christian graces. How beautiful, how charming, such a character! What blessings follow wherever it lives and moves! Such a character all may possess. Is it yours?

Is your health such that you would not dare risk the attendance of the weekly prayer and class-meeting? If so, how is it when some celebrated lecturer comes along? Do you not then take the risk to attend evening after evening, and do it without experiencing any serious trouble physically? Such may have been your experience; and if so, what conclusion would you naturally reach in considering the matter? Would it not be that you could have gone to the prayer-meeting as well as to the lecture, and that you were under the greater obligation to have done so? To what other conclusion could you come?

The skeptical spirit of the times undermines the faith of many; worldly conformity eats like a canker into the spirituality of men who were once devout and true; and bad men were never more audacious in their assaults on the truth than now. With what can Christians best defend the truth against these hosts of wickedness? Dr. Jenkyn names their strongest defensive force when he says, "Of all powerful bulwarks which have been raised against the encroachments of the world's depravity, holy consistency of life is the most stubborn and impregnable." Remember, therefore, O Christian, that it is the will of God, that with *zeal-doing* you may put to silence the ignorance of foolish men. Holy living is a fortress which never has been, and never can be, captured by either the devil or bad men.

Are you doing all you can to promote the revival of God's work in your church and in the community where you live? Are you excusing yourselves by saying, "Others can do that kind of work better than I; the good work is going on—the evangelists are laboring very successfully." But suppose, my Christian friend, that the work will go on through the instrumentality of others—are you willing to lose the blessing to yourself you would receive by active service in the work, and the great good you might do for others? Don't delay; it is a harvest time. God is calling all His laborers to active service. Enter into the revival work with all your heart, and thereby encourage the earnest laborers and secure new spiritual strength, power and happiness to your own souls. God is calling you now to enter the revival work. Delay not!

To feed the mind on evil thoughts, is an indulgence which is sure to deform the character and produce vile actions in the life. The secret indulgence in such bad mental food will make itself visible in deeds done "on the house-tops." Should the lily, in selecting, from the mud in which it grows, the materials needed to produce its beautiful bloom, take up substances unfitted to its ends, the effect would appear in its discoloration and imperfect form. In like manner, the man who secretly cherishes the evil thoughts which are cast up from the mud of his inborn corruption, will reveal his habit to the world in his spirit and actions. Nor will his "judgment day" be limited to time, seeing that in the life after death "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Know, therefore, O man, that when thou findest delight in evil thoughts, thou art playing with sparks which are to thy sinful passions what lighted matches are to grains of powder scattered in the porch of a magazine. They are deadly things not to be trifled with, but resolutely trampled upon.

A DAY.

Talk not of sad November, when a day
Of warm, glad sunshine fills the sky of noon,
And a wind, borrowed from some morn of June,
Stirs the brown grasses and the leafless spray.
On the unfrosted pool the pillared pines
Lay their long shafts of shadow; the small rill,
Singing a pleasant song of summer still,
A line of silver, down the hill-side shines.
Hushed the bird-voices and the hum of bees,
In the thin grass the cricket pipe no more;
But still the squirrel hurls his winter store,
And drops his nut-shells from the shag-bark trees.
Softly the dark green hemlocks whisper; high
Above, the spires of yellowing larches show
Where the woodpecker and home-loving crow,
And jay and nut-hatch winter's threat defy.
O gracious beauty, ever new and old!
O lights and sounds of nature, doubly dear
When the low sunshine warms the closing year
Of snow-blown fields and waves of Arctic cold!
Close to my heart I fold each lovely thing
The sweet day yields; and, not disconsolate,
With the calm patience of the woods I wait
For leaf and blossom when God gives us spring!

November 11, 1886.
—JOHN G. WHITTELL, in February Atlantic.

INEQUALITIES IN LIFE.

BY REV. MARK TRAPTON.

Agrarianism has been the Utopian dream of a class of humanity in all ages of this world. Again and again certain visionaries have labored to make it realistic and practicable, but it is still but a dream. There stand in the way some immutable laws of nature which refuse assent, much as it may be desired. All experiments, whether on a broad or narrow scale, have been a failure. The early church attempted an equal distribution of property, which resulted in the development of deep depravity and the loss of two lives. Rome, in her palmy days, tried it, but it was a miserable failure.

So there have been organized "Communities," "Brook Farm" and "Oneida" schemes, and Shaker societies, only to demonstrate its utter inutilty.

There are in this strange world which is "given into the hands of the children of men," many an imaginary condition very desirable, if it could be brought into existence. But, alas! such conditions are in Utopia only.

If human autonomy were possible, so that each one would be self-governed and reason dominate passion and appetite; if selfishness could be uprooted, and each individual come to look after others' interests equally with his own; if there were, in powers, tastes, and capacity a perfect similarity in this multitudinous humanity; if, in fine, we were all exactly alike, such agrarian philosophy might be practical; but while these "ifs" hold their force, this grand distribution must, perforce, be postponed a few years.

But let us suppose that by some magical force, some lamp of Aladdin influence, the wealth of the nation should be equally distributed among the sixty millions of the inhabitants of the land, how long would the equality of possession continue? In the very nature of things it could not be a permanency. To-morrow there would be many with less, and many with more, than an equal share, and this would go on to increase in a rapid ratio until the old condition of things would again be reached. What then? Another division to be resorted to? Society could not exist under such a state of things. There could be no trade, no contingent contracts, no enterprise. Confusion and a total disintegration of society and dissolution would follow. Such equalization is an empty dream.

Equally substantial is the hope of social equality. "Why should I and mine be excluded from what are called the higher circles of society?" asks the enthusiastic socialist. Why should that poor woman leave her cheerless room to go to drudge in the rich man's kitchen, while the rich man's wife and daughters take their airing in a luxurious coach with driver and footman? Why, indeed, but that it is a part of the mysterious order of things as they have always been, and must ever be. They are the accidents of birth in part, and the errors, faults and mistakes in the balance. The time never was since "Adam dived and Eve spun," when the same marked differences in social and domestic life did not exist. We may struggle and fret in these bonds, but they cannot be broken. Socialism offers no solution of the mystery, and proposes no practicable method of relief.

We come into the world under different circumstances and conditions, with varying powers, tastes and capacities. Now and then one struggles up and out of that condition, and rises to a position of usefulness and honor, while the mass are content to remain in squalor and wretchedness.

There are men endowed by nature with power to plan, organize and lead, and such will take and maintain a position far above the mass. They can not only put themselves in motion, but can keep others moving. They see what is to be done, and how it may be best done; they comprehend the best means and methods to reach a desired end, while the mass of toilers, with only the power of the hand and muscle, do only what they are told to do, and they can do no more; their movements are simply automatic. Such leaders are born with this power within, and are independent of the accidents of birth; they will come to the surface and take their position in front. Witness Lincoln, for instance.

But while the masses of toilers must, in the nature of things, remain as such, they may, if they will, vastly improve their personal condition. It is a false notion that wealth brings happiness or contentment. I believe, after close and careful observation for six decades of years, that real social and domestic enjoyment is found in the humble and virtuous home of the toiler. When one ignores the rumbous saloon, abstains from intoxicants, cultivates a religious character, attends to his daily calling, however humble it may be, studies and practices economy, strengthens his intellect by reading in his leisure moments, such will not come to want, nor find his home the abode of sorrow and discontent.

But this inequality in the state and condition of being is found throughout organized matter wherever seen. If one looks at the lower order of animal existence, one will see his brethren in organization with the same grounds of complaint. Could their poor dumb lips articulate, one would hear the same complaints and the same murmurings about the mysteries of life. There goes by my house even as I write two rough tip-carts heavily loaded with stones. In the thills are harnessed two poor, knock-kneed, ringboned, spavined, galled horses. One is hitched to the cart before him, and is jerked along, while an unfeeling driver sits upon the cart lashing the poor brute into a walk. When the hard day's task is done, they will be put into some hovel through which the winds of heaven find free passage, unblanketed and half-fed. So it goes on until they drop in their

tracks, and find in death the ease denied them on earth. Those are your fellow-workmen, O toiler!

But see, there comes flashing up the street a span of splendid bays, fat and groomed to a perfect gloss. They are decked out with silver-mounted harness, and gay ribbons rustle about their ears. In the carriage, reclining on soft cushions, sit two ladies, founced, curled and banged, wrapped in their warm fur cloaks, while on the box holding the reins sits the half-liveried driver. When the daily airing is over, these fine animals (the horses) will be rubbed down, covered with warm blankets, and carefully fed and bedded. And so it will go on for a few years, when age will come upon them, and they may end their lives in an Irish tip-cart!

Now these animals are for the time your "bloated bondholders" and proud millionaires. O complaining toiler! But you see all cannot be petted favorites; there must be some for the cart, some for the plough, and others for the race. It is in the order of nature, and while suffering may be alleviated, the condition remains.

But there is a dream that the government might and ought to take this subject in hand, and equalize things. But has any one of all these theorists presented a plan showing the least feasibility? Law or legislative action can not create, but only regulate and restrain. Legislation can never create a demand for labor, when in a state or condition of the business world there is no such call. Nor can legislation fix the price of labor any more than the price of corn or beef. Laws higher than human determine these matters. The value of any and all commodities is determined by the demand and cost of production. Even the purchasing power of money is determined by the plenty or scarcity of the article of commerce; while the abundance or scarcity of money itself is determined by the demand for it in the business centres of the community. The government may fill its vaults with coin, or issue millions of scrip, but it does not benefit you or me unless we have something that is wanted to purchase the coin or scrip. The laborer's article of traffic is his skill in the arts, or his muscular force. But if it should happen that there is no demand, or but little demand, for either, he can purchase no government funds.

The wages of the worker must, then, be determined by the wants of the community. The buying power of the toiler's labor is, of course, subject to fluctuations. Higher or increased wages are of no benefit to the toiler if the necessities of life advance in the same ratio. I am no better off now that I have two dollars a day than with one, if my two dollars will purchase no more than the one. And thus it is always. To force up the purchasing power—wages—is to force up the price of the purchase.

If the State Legislature should fix the rate of labor at five dollars, which rate had been two and a half, then it is easily seen that the commodities to be purchased go up in the same ratio. The builder says, "I cannot put up your building for the sum talked of, because wages are doubled. My lumber merchant says it costs double to manufacture lumber, and so my price must go up." So with all material, and the necessities of life.

These matters must and will regulate themselves, and legislation can do little but to restrain and guard the people against large, grasping monopolies. But to come back to our point of departure. Our condition socially is largely in our own power, as is our final destiny. We can make the most humble home an earthly paradise or a miniature perdition, and for this we shall be held responsible.

THE REFUGE OF HUMANITY.

"I flee unto Thee to hide me."—PSALM 142:5.

In the storm seasons of labor,
And troubles that burden the mind,
Like a child who has need of a Father,
The timid heart of mankind
Cries out for the arm of the strongest,
And the care and the love that last longest,
O Father, be near to deliver,
I hope in Thy mercy forever.
Sorrow and want are beside me,
And I flee unto Thee to hide me.
When the storm does not rage, and the sun
Shine
Comes down like an angel of peace,
And the wild winds are hushed into silence,
The need of Thy help does not cease;
When the heart is at rest in life's leisure,
And labor yields place unto pleasure,
When the soul has its joy and its dation,
And the time is a time of temptation,
More hard than I know may betide me,
So I flee unto Thee to hide me.

And then, when the resting is ended,
And on a turn of the wind and the surges,
With the haven far from me,
I am tossed, like a ship that is broken,
And I look in vain for a token
Of change that may bring me quiet,
For the scene is a scene of riot,
Let no mock or deride me,
For I flee unto Thee to hide me.
When into my home there has entered
A guest whom the most I dread,
And he bids me to summon courage
To what may be in the morning,
Oh! how should I bear my sorrow,
Or face the uncertain morrow,
If I had no Father beside me,
Nor could flee unto Thee to hide me?

But Thou art Thy children's refuge,
And never they come in vain,
Seeking the arms of their Father,
When hurt by the stroke of pain!
Thy heart is ready to take them,
Glad in Thy love Thou dost make them.
Oh! God, Thou art good, and I bless Thee,
Though the troubles of life shall distress me;
There is room for the feeble beside me,
And I flee unto Thee to hide me!

MARIANNE FARNINGHAM, in Christian World.

THE EVOLUTION OF A LITERARY SOCIETY.

BY C. R. FLETCHER.

We were a plain, every-day sort of people. There was hardly one whose time was not fully taken up; and if we had been asked how we could get in a few more minutes for literary work, we would have been at a loss to tell. But a few of us felt the need of something which would take us away for a while from the weary whirl of business, or

ease the drudgery of home duties; so we started a society which had for its main purpose the encouragement of literary effort and the fostering of social qualities among its members. We met monthly at the comfortable homes of our members, and each evening a pleasant entertainment was given under the guidance of committees chosen a month before. This was early in the year 1885. As time went on, for some reason not easily apparent, the interest ran low. Our meetings, which at first had an average attendance of over thirty, dwindled in size to less than twenty—just the result that croakers had predicted at the outset. At a meeting of the faithful, various plans for a revival were discussed, and we came to the conclusion that we were not true to our name of the "Emanon Literary Society," and that our members, while entertaining from the variety of the programme, were merely medleys, lacking both completeness and definite aim.

By this time the sluggards and the uninterested had left the society, and the survivors, one and all, were willing, and could be relied on, to work. We boldly made up our minds to be literary. We attacked Dickens. In one evening we listened to an essay on his life, another on "Dickens as a Novelist," a third on the "Wit and Humor of Dickens," and yet a fourth on the "Element of Pathos in Dickens." The same evening the entire trial scene and the famous valentine scene from Pickwick were read, as illustrative of Dickens' humor, and the chapters containing the deaths of Little Paul and Little Nell, to illustrate his pathos. At various breathing places we found place for a piano trio, two male quartettes, and a duet. The whole ended with a critique. Longfellow and Tennyson were treated in the same large way. This was in the winter and spring of 1886.

We had now a definite purpose. Printed appointments were issued at the beginning of the half year, so that every one knew long beforehand the intentions of the society. The air of grim resolve with which we used to attend every meeting, was no doubt admirable, yet I am sure we all felt the lack of a "gracious somewhat." We seemed to be doing a vast amount of work; our printed programmes of each meeting were certainly indicative of thoughtful and necessary preparation on the part of the members. Still we did not get the mental stimulus for which we were eager.

So we drifted on. An address on phonology by a gentleman of the society, papers and talks on the history, government, manufactures and productions of New England, were some of the features of our meetings; yet these did not satisfy. Remember, that we were beginners, and had no older, wiser head to lead us, but were compelled to work out our own salvation. A debate on the resolution that "The Just Claims of Labor have been Satisfied"—which was due according to the printed appointment—staggered us, and it was voted to substitute a supper for the debate.

We all felt better for that supper. The hearty good cheer that prevailed, and the absolute freedom that was manifest, unloosened tongues accustomed to be silent, and developed possibilities in some of our more modest members that we dreamed not of. We took courage for a fresh start. We decided that the society had tried to do too much in the past, had overloaded itself with what was of no profit, and was becoming dyspeptic and fretful. Immediate treatment was imperative. Now in our society, as in most young people's societies, there are members who come for the pleasure they receive from meeting socially with others. If, perchance, they can pick up a few stray crumbs from the intelligence of some one else, well and good; but they either cannot, or will not, find time to study at home. Others there are who will make any sacrifice in their power to crown with success an attempt in the direction of literary achievement.

For both kinds of members we now provide entertainment. The first part of each evening is devoted to the careful, critical study of a poem or single prose work of some author to whose works we are giving special thought. This study is directed by some member of the executive committee. The latter part of the evening is given up to an entertainment committee, who make whatever use of it they please, the literary exercises being considered by all odds the more important.

Our present work, because more confined, appears to the casual observer much slighter than ought to be expected; yet we feel that we are on the right track. We believe it is better to know one poem of one poet thoroughly, than to have read a score of them superficially. A dozen years from now some one in our society may chance to remember that Milton was married three times; that he would not allow his daughters to learn any language but their own because he thought one tongue was enough for a woman; that he died at the age of 68. If he does, so much to his credit; but if he has forgotten any of the glorious lines of Milton's "Hymn on the Nativity," he will have much to regret. We are studying authors now, not facts about them, and we are meeting with a success we hardly dared hope for.

Outlines of voluntary work are sent out at least two weeks before each meeting. I append the complete outline for the February meeting. These are by no means all the points touched upon.

VOLUNTARY WORK ON MILTON'S "NATIVTY" AND "LYCIDAS."

We shall not read these poems at our meeting. Read them carefully and thoughtfully beforehand. An excellent help to getting the thought is to make a paraphrase. Learn as much of each poem as you can. An acquisition of this kind will be priceless to you. At any rate, learn 45-69 and 173-236 of the Nativity, and 51-85 or 108-132 of the Lycidas. Realize everything. Mark the unity of the parts. Study the details. Make your own annotation on the different references. Critique. Make notes of parallel passages from

other authors if they occur to you. Study everything minutely.

EDITIONS.—If you have no complete edition, you would better procure one immediately. R. C. Browne's (Clarendon Press) costs \$1.75. Macmillan's has a complete edition for \$1.25; Charles C. Clark, 90 cents. Material about the poem is well-nigh inexhaustible. For a well-written work containing the facts, read Mark Pattison's life, published for 75 cents by Harper. Get Masson's ponderous work in three volumes, if you can afford it. Be sure to read Macaulay's celebrated essay on Milton—"THE NATIVITY."—When and where composed? Milton how old? Metres. Explain (5) sages, (6) forfeit, (10) want, (15) vein, (20) Hyacinth—metre, what kind? (35) gaudy, (50) turtle, (53-60) incomparably grand, (66) hooked, (69) awful, (64) which, (68) look up reference, (71) influence, (75) orks, (78) room, (89) Pan, (97) noise, (98) took, (102) Cynthia, (130-2) explain, (145) seen, (155) ychained, (178) Delphos, (189) consecrated earth, (191) Lars Lemures, (194) flames, (196) Peor, Baalim, 200 of c. 1 Sam. 5, 4, (200-5) Avaroth, Hammon, Thammuz, (212-2) Isis, Orus, Anubis, Osiris, Memphian, (215) why unshowered? (215-220) explain, (223) eye; why dusky? (225) explain! (240) name of star.

LYCIDAS.—Best verse in the language. Style peculiar. There are eight unrhymed lines. Find them. (1) Occasion of monody. Why does he pluck these berries? Explain (3) crude, (15) 16 allusions, (20) destined urn, (23) what hill? (28) when does the gray-fly wind her horn? (29) battenings, (36) Democetes, (46) canker, (54) Mona; why? (57) Orestes, (58) name of name; story of Orestes and his mother, (67) use, (68) Amavylis, Neceas, (73) guerdon, (75) explain, (80-84) Arcthus, etc., why referred to? (89) herald, who? (95-103) Hippodotes, Panope, Canus, (106) sanguine flower; story of Hyacinth, (109) plot, who? (139) name of star, (142) rather, (122) sped, (124) scranell, (144) freak, (163) rath, (164) allusion to Arion; look him up, (173) i. e., the Christ.

Your committee hopes that this outline will be of real service to all. The work laid out, if done thoroughly, will take a great deal of your time; but once done, is certainly a positive gain. We trust that every member will have pride enough to do his work faithfully, and thus make the next meeting an entire success. Don't be lazy or indifferent, and don't discourage by your absence. Either do the work assigned to you, or furnish a substitute, in any case do not stay away from the meeting.

East Cambridge, Mass.

IMPROVE THY TIME.

BY GRACE ELIZABETH COBB.

Life is passing, swiftly passing,
Fritter not the time away;
Lose not thou in idle dreaming
All the bright and golden day.
Fill the hours with something nobler,
Deeper far than idle play.

Let a purpose strong and noble
Light thy path with rays divine;
Opportunities are waiting,
Take, improve them, they are thine;
Let them each bear fruit eternal;
Do ye dare e'en one resign?

Let an influence, pure and holy,
Through thy life be shed abroad,
Thus the sinful far from heaven
May be pointed to thy God;
Let them by thy life living
Be rebuked, convinced, and awed.

Walk not thou among transgressors,
Follow in the good paths old;
Shun the base, all things unlovely,
Leave the dross, keep but the gold;
Will ye let thy soul eternal
For this world's gilt toys be sold?

Time with thee will soon be ended,
Swiftly pass the years away,
All too soon the days are speeding,
Then improve them while ye may,
Earnestly, for night is coming;
Up, be doing, while 'tis day!

Then when comes to thee death's summons,
Thou shalt go with shaven of gold
Up to heaven's pearly portals;
Wide for thee will they unfold,
Thou shalt have abundant entrance,
And shalt know the "half ne'er told."

For Young and Old.

Bits of Fun.

A man and his wife are buried in the same grave, and the stone bears the inscription: "Their warfare is accomplished."

A little Buffalo girl was not feeling well, and her parents suggested that she might be about to have chicken-pox, then prevalent. She went to bed laughing at the idea, but early next morning went into her parents' room, looking very serious, and said: "Yes, it is chicken-pox, papa, I found a feller in the bed."

"Hello, Mike, I here ye're on a strike."
"So I am. I struck for fewer hours."
"Did you succeed?" "Indeed I did. I'm not working at all now."

"What branches are you taking at school, now?" asked a countryman of a bare-legged school-boy, whom he had overtaken on the road. "Well, the teacher gave me crab-apple and hedge-bug yesterday, but I dunno what she'll bring to-day."

Bridge (reading a silver wedding invitation): "An old plat do R. S. V. P. name O. Bridget. I've struck it! Rale silver vastly preferred. The loikes of that, now."

Smith (with effusion): "Hello, Brown, is that you? I heard you were drowned." Brown (with sadness): "No, it was my brother." Smith (thoughtlessly): "What a pity!"

"Oh, Miss Brown, who was that homely lady you were with this afternoon?" "That, sir? That was my sister." "Oh—ah—ah—I beg ten thousand pardons! I ought to have noticed the great resemblance! That is—that is"—Then he wished an earthquake would happen right then and there.

Uncle Jack returns from a long walk, and, being somewhat thirsty, drinks from a tumbler he finds on the table. Enter his little niece Allie, who instantly sets a yell of despair. Uncle Jack: "What's the matter, Allie? You're drunk." Allie: "You've drunk up my aquarium and swallowed my free pollywogs."

Patient: "Why do you watch the thermometer on the wall so closely?" Nurse: "Because the doctor said if the temperature rises, I should give you the quinine."

Old Gentleman (putting a few questions): "Now, boys—ah—ah—can any of you tell me what commandment Adam broke when he took the forbidden fruit?" Small Scholar (like a shot): "Pleasse, sir, th'worn't no commandments then, sir!"

Deeper and deeper: De Trov: "How horribly that tenor is murdering his anthem, Miss Claymore." Miss Claymore: "That tenor is murdering Ethelbert, Mr. De Trov." De Trov (glancing at his hymnal and turning the leaves quickly): "Why, how stupid of me! I thought he was singing Mozart's 'Hilshah.'" Miss Claymore (trigly): "He is!"

A well-known minister was sent South from New Jersey a few years ago to labor among the colored people. They received him

with many demonstrations of joy, and at the first meeting which he held, one colored preacher prayed for him with great earnestness thus: "O Lord! Bless de yer der brudder what's come down from de Norf to preach de Gospel to us. 'Noint him with de kerosene oil of salvasalin, and set him on fire."

"Molly, what shall I get you for New Year's—a doll or some candy?" asked a Texas mother of her pet. Molly was silent for a few moments, and then a happy thought struck her. "Get me a doll—one of those candy dolls that I can suck."

A little girl went timidly into a shop and asked the shopman how many shoe-strings she could get for a penny. "How long do you want them?" he asked. "I want them to keep," was the answer, in a tone of slight surprise.

Gems of Thought.

—Get the habit of mastering thine inclinations.—*Imitation of Christ.*

—Perish discretion when it interferes with duty.—*Hannah More.*

—Great hearts alone understand how much glory there is in being good.—*Michelet.*

—Economy doesn't mean scrimping in one place to make a show in another.—*L. M. Alcott.*

Each of God's soldiers bears
A sword divine;
Stretch out thy trembling hands
To-day for thine!

—Little vexes are a great deal worse in people, or in things, than big tribulations.—*Mrs. A. D. Whitney.*

—Nature is a rag-merchant, who works up every shred and end and end into new creations.—*Emerson.*

—Put self last. When others are suffering, drop a word of sympathy. Tell of your own faults rather than those of others. Hide your own little troubles, but watch to help others in theirs.

—We think of trials as intended to do us good in the long run, and in a general sort of way, but the Lord says of each one, "It yieldeth."—*Frances R. Havergal.*

—Piety is the spring, the guard, the refinement, the glory of morality.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

—Everything good comes from the Father of lights. Every one that walks in any glimmering of light, walks so far in His light. For there is no light—only darkness comes from below. And man gets his light from God, and cannot generate light.—*George Macdonald.*

I think the world of to-day would go mad, just frenzied with strain and pressure, but for the blessed institution of Sunday.—*Rev. Brooke Herford.*

If a man is faithful to truth, truth will be faithful to him. He needs no fear. His success is a question of time.—*Professor Phelps.*

—The shining of the Lord's face—ah! whose bath has been bathed in that radiance did not not envy the scraps that burn in the ineffable Presence. The shining! It is everywhere that faith is.—*Nashville Christian Advocate.*

The path of life we walk to-day
Is strange as that the Hebrews trod;
We need the shadowing rock as they;
We need, like them, the guides of God.
God sends His angels, cloud and fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land! —*Whittier.*

—There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a window in the same cathedral, which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. And may not our lives, as they appear to us, make some more precious work than we accomplish with the very best we have?—*Selected.*

The Little Folks.

GOD'S LETTER.

BY O. E. YOUNG.

We had come from a warm, sunny country,
Where cold, icy winds never blow,
To a land that in winter is covered
With a mantle of feathery snow.

We had carried our own little Lillie,
With heaven's own light in her eyes,
Far away from her home where forever
Smile fairest of soft summer skies.

One cold, chilling day in the autumn,
When dark clouds hung heavy and gray,
I heard the sweet voice of my darling
Peal out with its laughter so gay.

And I found the fair, sweet little maiden
With snow crystals bright in her curls,
Catching at the light flakes as they eddied
On the breezes in airy whirls.

And as I gazed lovingly on her,
She caught a white snowflake so broad,
And dimpling with mirth and with laughter,
She cried, "See my letter from God."

That night came a cough, hard and ringing,
From the dear little innocent's bed,
Telling of childhood's scourge, and ere morning
Our beautiful darling was dead.

She had flown from our shelter forever,
Her blue eyes never would unfold,
Her sweet laughter never would cheer us,
Or her bright, tossing ringlets of gold.

When we carried our beautiful darling
To her rest 'neath the snow-covered sod,
We felt in the midst of our weeping
She indeed had a message from God.

And we knew in the land of the blessed
He had opened His loving arms wide
To receive the reply to His letter,
Forever to rest at His side.

THE SOFT ANSWER.

"Ouch, Susy! It hurts like sixty!"
"I know it, Charlie. I will be as careful as I can."
She bathed his hurt foot with very gentle hands, for she saw by his face the pain it gave him. His sister Mary came in, and held his hand, and said, "How did it get hurt?"
"Oh, it was Jack Brand's fault. I hit him with my ball, but I didn't mean to. Then he hit me with his bat, and I hit back, and he hit back, and then he ran after him and hit him again, and

a great stone fell on my foot. Oh! oh!"
"I'll soon be done," said Susy.
"Jack Brand is always quarrelling with me," said Charlie.
"But it always takes two to make a quarrel, you know," said Mary. "One boy can't make a quarrel."
"Do you mean that I quarrel?" said Charlie.
"It seems like that, doesn't it? If you had not struck back when he struck you, there would not have been a

